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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 25, 1847. N. S. FOLSOM, EDITOR.

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For the Register.

"SHE IS NOT DEAD BUT SLEEPETH."

E. W. R.

As a lovely flower,
From the courts of heaven,
For a little hour
Was our treasure given.

Now around her tomb,
Hearts are bowed in sadness.
Fled the cheek's soft bloom
Hushed the voice of gladness.

Where the speaking eye
Closed in death is sleeping,
Kindred spirits nigh
Painful watch are keeping.

But from her low rest
Hope divine is springing,
To the sorrowing breast
Consolation bringing.

Hark! the Masters's voice
Where the mourner weepeth,
Bids the heart rejoice.
"She is not dead,—but sleepeth."

Savior! for that thought,
Linking earth to heaven,—
Light to darkness brought,—
Thanks to thee be given.

Keene. Y. L. E.

For the Register.

"MARY AT THE FEET OE JESUS."

Written in a pictorial Album underneath the Plate.

BY JANE E. LOCKE.

Daughter! fit offering are thy tears,
At his thy Savior's feet;
Richer than oil the sacrifice,
Than incense far more sweet.

Not Tabor's founts where thou hast bathed,
Not Galilee's bright streams,
Could cleanse thy soul as these pure drops,
Sparkling with hallowed beams.

Thy Savior's words—"she loved much—
Therefore she is forgiven;"
Tears! what have they not purchased thee,
Thy Father's smile, nay, heaven.
Our tears fall full and fast and free,
Yet not for sin they flow;
The precious drops some idol bathe,
Or broken shrine below!

Would that thy penitence were ours,
Thy faith, thy holy trust;
Thy claim to that inheritance,
Assigned to all the just.
Lady, for whom the treasures are,
These gilded leaves enshrine,
Whate'er may be thy joys or hopes,
Let *Mary's love* be thine.

For the Register.

MR. BROWNSON'S CHEERING VIEWS FOR PROTESTANTS.

MR. EDITOR,—That was a fearful account you gave us on the 27th ult. of our prospects, the prospects of all Protestants—in the other world, according to the light that has been vouchsafed to Mr. Brownson since he was admitted into the secrets of the divine councils by becoming a Catholic. It seems our chance is not even as good as the "Christian dogs" might be allowed according to Mahomed; for to get to Heaven would be a clean impossibility for us even if we could walk to it across the bottomless gulf on a bridge no wider than the edge of a scimetar. It could not be allowed on any terms. He is disposed to take away the hope the old Catholics used to allow us founded on "invincible ignorance." This I have always found a great comfort; for I am pretty sure my ignorance of the truth and excellence of Popery is invicible. But a new convert's zeal must not stop short of being more Popish than the Pope. What fervors of proselytism may not be expected from a Magazine which the profane might characterize as a cross breed between Calvinistic fanaticism and Ultramontane bigotry, or as a graft of the crab, mistaken for "the good Christian," upon the outwardly beautiful but bitterly deceptive apple of Sodom.

It seems we are all to go; all the Protestant sects and divisions and subdivisions which Bossuet could not enumerate, and the many more that have split and split again since his "Variations" tried to muster them. This would make a respectable company; but to them is to be added the myriads of the Greek and Oriental Churches, and the millions of the Pagan and Mahomedan world. Hardly a chance for a soul of them according to the latest authentic intelligence! A cheerful prospect truly! But this is not all; for I suppose Mr. B. will allow that there may be a sprinkling recover of the professors of the true Faith, who are not as good as their peculiar advantages ought to have made them; and judging by my impressions in Catholic countries and the observations of other perspicacious travellers, I should suppose the sprinkling might be a pretty thick one. So that when all these various classes have been separated (*precipitated* I would say, if the chemist would allow a broken metaphor) the residuum of the saved will be an infinitesimal quantity in the comparison. But Mr. B. informs us there is no doubt of it, and asseverates it with all the force of his vehement earnestness and powerful abilities. If he really believes it, non equidem *invideo*—miror magis!

There is a grain of comfort however for us Unitarians; which is that, as far as we are concerned, this is no new and strange tidings now brought to our ears for the first time. We are accustomed to hear such pleasant assurances. We have been roasted so often by our Orthodox friends, that, thanks to them, we can stand like firekings before these popish fulminations. We are disposed to regard them somewhat as Chas. Lamb told Leigh Hunt to regard Coleridge's religious preachings and warnings. "Dont mind Coleridge, he is full of his fun."

But our Orthodox brethren! verily we may feel for them! They are not accustomed to be cursed with bell, book and candle in this way. My neighbor Five-points, it will be bad for him at his time of life. He is accustomed to take the high ground, and look down upon all the world; and conceived denunciation to be his peculiar and exclusive province. And now to be looked down upon and denounced in this style! I am distressed for thee, my brother: not very pleasant hast thou been unto me: thy love to me was not wonderful; but I am troubled for thee. How are the mighty fallen, and the weapons of war perished! It is to be hoped my neighbor will learn a lesson or two from the affliction, and have the dispensation thus blessed to him. Precisely as he has been accustomed to speak to me when he has favored me with his long visits, Mr. B. now speaks to him. Does he like it? Does it seem reasonable and kind and Christian-like? He is looking at his own image in a mirror. He is receiving back the echo of his own words. Nomine mulatto fabula de te narretur. He is become even as one of us—no better than one of the wicked—a heretic among the heretics. Misery gives a man strange bed-fellows!

Seriously the Catholics here, if they assume the New England fanaticism and earnest excitability, may be more than a match for the revivalists and camp-meeting denouncers at their own weapons. "When Greek meets Greek, then comes the tug of war." They have let the descendants of the Puritans have it all pretty much their own way so far on their own ground. They have only played at proselyting. Now it seems they are going to gird themselves to a fiercer encounter. I for one am willing to let them have a fair field and no favor. The result will inure to the promotion of truth and liberality. The Catholics have great hopes of this western continent. Mr. B. assures us it is to be in a short time the great Papal domain. Westward their star of empire takes its way. It is very certain that star must be shorn of some of its malignant beams, if it ever culminates in our atmosphere. I am willing they should hope, and be exultingly thankful for such small favors, as the putting a Cross on some of our Churches. There will probably be a great deal more of such Catholicism as that among us, as far as it goes; but a Cross does not make a Catholic, though so many confound religion with outward symbols. I saw a party of newly landed Catholics admiring the Church in Bedford Street, pointing complacently to the Cross surmounting either end. "Arrah! faith, we have a delightful Church there." Your Episcopal [illegible] too, who defends that church against the sneers of the Boston Recorder on the occasion of its dedication, probably likes it because it seems half-way advancing to Episcopacy, the impending destiny of us Unitarians, Dr. Bushnel informs us. They are all deceived. If we are about to drop into the mouths of Catholics or Episcopalians, as the Dr. says, he will probably drop soon after us, and they into whose maw we have dropped will soon wish it clear again of the noxious stomachful if they value their peculiar *doctrines*. We may consent to be swallowed for the sake of the *forms* perhaps, but our swallowers may expect to be liberalized by the swallowed, yes Unitarianized. Experientia docet. Therefore the swallowing will not be all on one side, but mutual and equal.

As to our hopes of liberating Catholics we need not be discouraged by the spirit of Mr. B's. Review. It is not the general spirit of his Church. Catholics themselves are beginning to protest against him. See a long and eloquent letter on the subject in the Boston Post of Nov. 17th, addressed by a "Catholic" to "My Lord" the Catholic Bishop of Boston. It is too ably written and too interesting to be overlooked by the readers of that paper, as it was by myself at the time, and probably by others, from its being on the 4th page, where generally nothing more captivating than year old advertisements are looked for. The writer calls "the Catholic Church the most liberal institution in the world," instead of its being fairly represented by this Review; and begs "my Lord" "not to allow the Catholic community to be so disgraced and their principles brought into suspicion—that under his approval no modern sophist, whose empiricisms have grown stale, may fillip the palled ear of the public with new paradoxes tortured from Catholic theology, &c." There are many such compliments in the article, and more pungent still, which will be read with a generous satisfaction by those whom Mr. B. has sent so summarily where they have no desire to go.

H. G. E.

For the Register.

PETITION AGAINST THE WAR.

Mr. Editor.—I last week stated the reasons why I could not sign the Unitarian petition against the war; but at the same time, I feel very anxious that a petition, and I care not how strong it is, should, as you suggest, be presented to our citizens of all religious denominations, that the Government may see how deep and earnest and almost universal are our convictions against this deplorable war. We have no heart for it. We can think of it only with indignation and sorrow. We find it hard even to palliate the conduct of those who uphold it. This overrunning the territory of a weak, neighboring republic, distracted by civil commotions, bombarding her cities, murdering her women and children, and wrenching from her hand her rightful possessions on pretences too frivolous or too false to be regarded by a virtuous and intelligent people otherwise than with wonder and abhorrence, ought not to be permitted to go on without the most solemn remonstrance. Why may not some of our strongest men, Dr. Wayland, for example, or President Everett, or any other of our most enlightened and respectable citizens, who stand in a measure apart from the political action of the day, draw up a short, but wise and vigorous Memorial on the subject, and have it presented for signature, throughout every town in New England, to men of all religious sects and political parties? Let something of the same kind be done in the great state of New York, originating with the powerful men of the democratic party, who have already spoken there so fearlessly and with so much effect. And let it pass on, till from the prairies to the sea, mountain, valley and plain, shall utter its tone of earnest, indignant and sorrowful remonstrance against this reckless work of blood and conquest, in which we are now engaged.

I could even hope that our Unitarian petition might be absorbed in this wider and more effective movement; or if, as I suppose it is, it should be too late for that, I trust that this other step will be taken at once, and the sentiments of the community tested and declared in a way not to be misunderstood.

P. D.

For the Register.

MRS. BALESTIER.

It is with great pleasure, though a painful one, that we copy from the Singapore Free Press a notice of this estimable woman, prepared by one who had no sympathy with her opinions. "Her life," says one who knew her well, "was the fullest illustration of her religious views in sustaining a Christian under continued and deep trials. She preserved and carried out her peculiar faith without sympathy or external aid for nearly fourteen years. She had the works of Channing and Follen and Ware on her table loaning them to English divines and other intelligent persons, not with a sectarian spirit, but as the words of truth. It is difficult to tell how much she suffered, how sublimely she submitted to the privations of country and an unusually sympathising family connection, and, most of all, to the loss of her only child, which she bore with the meekest submission to a Father's will. But it destroyed her health, and she has gradually sunk to her reward." Precious in the sight of the Lord is the death of his saints.

[From the Singapore Free Press.]

"In a small community such as ours, when the Angel of Death summons one from amongst us, it is as if one of a family was removed: we look round for their accustomed face in the Church and at the social board, where we have been in the habit of seeing it, but alas! it is gone and a feeling of sadness and sorrow for the lost one, even although perchance not one of our bosom friends, pervades every sympathising breast: but when the person has occupied a prominent position in our society, hath endeared herself to all by every social virtue, by the steady practice of charity in its fullest sense, and by her bright example shown that the virtues are not only compatible with, but heightened in their value, by being accompanied by all the amenities of life; for such an one the grief must be more than ordinarily general, and for such an one are we called to mourn in the death of MARIA REVERE BALESTIER, Wife of the Consul of the United States, who, with her husband, had been an inhabitant of this Settlement for the last thirteen years, and who, although a stranger in a strange land, hath proved that the truly good respond to the calls of country or kindred to awaken their sympathies, but use their talents as their opportunities. Mrs. Balestier was not even to wait for opportunity, she created it. Ever on the look out to benefit her fellow mortals she instituted careful inquiry how she could best do so, and we could adduce numberless instances, in fact, they crowd upon memory's tablet, of her untiring zeal in the service of the sick, the afflicted, and the needy—to obtain her good offices the only requisite was to need them. During the thirteen years she hath been a dweller amongst us, no person can, we will venture to assert, recall to mind a single unkind expression ever escaping from her mouth. A quiet dignity of demeanor that has passed, we fear, with the old school, gave a pleasing grace to her manners. Her heart was young withal; how oft have we seen it go with the little children at their play. Her sympathies were truly catholic, embracing in the fullest sense the whole human family. She treated her servants like sons; her friends and neighbors as brethren. She hath gone to where the spirits of the just are made perfect. She has left us an example it would be well for us to take heed of. May the opportunity not be lost upon us, and let our actions be ever regulated as hers were by love.

[Singapore Free Press.

HAPPY ILLUSTRATIONS.

Some preachers have a delightful faculty of illustrating truth, whether in the pulpit, or in pastoral labors, by means of happy and appropriate *suppositions*, employed by way of simile or comparison. The late eloquent and heavenly-minded Dr. Payson possessed this faculty in an eminent degree, and often used it with the most delightful results in his faithful and affectionate ministrations. Those who are familiar with the history and writings of this holy man, will immediately call to mind a variety of instances. One or two specimens will suffice for our present purpose. "Suppose," says Dr. Payson, "you wished to separate a quantity of brass and steel filings, mixed together in one vessel;—how would you effect this separation? Apply a loadstone, and immediately every particle of iron will attach itself to it, while the brass filings remain behind. Thus, if we see a company of true and false professors of religion, we may not be able to distinguish between them; but let Christ come among them, and all his sincere followers will be attracted towards him, as the steel is drawn to the magnet, while those who have none of his spirit will remain at a distance." Is it possible, I ask, to conceive of any other form or figure of speech by which the exact idea in the mind of the speaker could have been more accurately or more forcibly conveyed to the mind of the hearer! If the object of true eloquence be, as has sometimes been said, "The imparting to others the emotions with which we ourselves are agitated," then certainly, comparisons like the above must be a powerful aid to the orator, in the performance of his task.

Nor was Dr. Payson less happy in the chamber of sickness, or the dwellings of sorrow, in the employment of these illustrations for the solace of the disconsolate or the bereaved. "Suppose," said he, on one occasion to a Christian sufferer, who was almost in despair, because the influence of her bodily agonies so distracted her mind, as to prevent her from concentrating her thoughts on the Savior as she wished, "suppose you were to see a little sick child lying in its mother's lap, with its faculties impaired by its sufferings, so that it was generally in a troubled sleep; but now and then it just opens its eyes a little, and gets a glimpse of its mother's face, so as to be recalled to the recollection that it is in its mother's arms; and suppose that always, at such a time, it should smile faintly with evident pleasure to find where it was. Should you doubt whether that child loved its mother or not?" The application of the comparison, though not expressed, was easily made by the afflicted sufferer, and we are not surprised to hear that her doubts and despondency were gone in a moment. Equally happy was he on another occasion—so painfully familiar to every sympathizing pastor—a visit to a weeping Rachel, refusing to be comforted for the loss of a beloved child. "Suppose now," said he, "some one was making a beautiful crown for you to wear, and that you knew it was for you, and that you were to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and, in order to make the crown more beautiful and splendid, were to take some of *your jewels* to put into it,—should you be sorrowful and unhappy, because they were taken away for a little while, when you knew they were gone to make up *your crown*?" The mother smiled through her tears at the thought that her jewel was taken from her *but for a season*, and said, in meek submission, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." [Dowling's Power of Illustration.

EXCELLENT BUT NOT EFFECTIVE PREACHERS.

There is much truth in the following eloquent remarks of a gifted pastor in Philadelphia:—"There are numbers, in every section of the land, who have come forth, with rich literary attainments, from the university and the seminary, and who are adepts in the theory of their profession, but yet, when brought into the field of real service, prove utterly wanting in practical dexterity, and are mere nullities in the Church, because of this defect. They are pious and learned; they possess noble gifts, both natural and acquired; and in the seclusion of the study they can prepare very excellent and weighty sermons; but they can no more produce them with effect before an audience, than the fabled Vulcan could wield the thunder-bolts he had forged. In the distance and chilling reserve with which their spirits are wrapt up, they are as widely separated from the regards and sympathies of the busy, breathing, living world, as the hermit in his remote cell, or the lone astronomer on his mountain height. They are not working and every-day men; they have not the power of bringing their thoughts and feelings to bear upon others; and the consequence is, that their labors, both in the pulpit, and the more private walks of pastoral life, are unacceptable, uninteresting and feeble. One plain, unlettered preacher, with his warm heart and glowing utterance, his practical habits, and his intuitive perception of human passions and prejudices, will achieve more for the advancement of Zion, than an army of those slow, torpid book-worms, with the starch of the college yet stiff upon them, with their heads of knowledge and souls of ice, their frigid manners, and their sluggish delivery that lulls like an opiate. It is not by such men that the world is to be roused and shaken. It is not by such men that the crowds of impenitent sinners are to be disturbed in their fatal repose; or the slumbering host of God's elect awakened to glorious deeds, and led on from victory to victory, until the earth alone shall be the limit of its conquests." [Ministry for the Times. By Rev. G. B. Ide.

MR. WINTHROP'S ADDRESS.

On taking the chair, MR. WINTHROP addressed the House as follows:—

Gentlemen of the House of Representatives of the United States.

I am deeply sensible of the honor which you have conferred upon me by the vote which has just been announced, and I pray leave to express my most grateful acknowledgments to those who have thought me worthy of so distinguished a mark of their confidence.

When I remember by whom this chair has been filled in other years, and, still more, when I reflect on the constitutional character of the body before me, I cannot but feel that you have assigned me a position worthy of any man's ambition, and far above the rightful reach of my own.

I approach the discharge of its duties with a profound impression at once of their dignity and of their difficulty.

Seven years of service as a member of this branch of the National Legislature have more than sufficed to teach me that this is no place of mere formal routine or ceremonious repose. Severe labors, perplexing cares, trying responsibilities, await any who is called to it, even under the most auspicious and favorable circumstances. How, then, can I help trembling at the task which you have imposed on me, in the existing condition of this House and of the country?

In a time of war, in a time of high political excitement, in a time of momentous national controversy, I see before me the Representatives of the people almost equally divided, not merely, as the votes this morning have already indicated, in their preference for persons, but in opinion and in principle, on many of the most important questions on which they have assembled to deliberate.

May I not reasonably claim, in advance, from you all, something more than an ordinary measure of forbearance and indulgence, for whatever of inability I may manifest, in meeting the exigencies and embarrassments which I cannot hope to escape? And may I not reasonably implore, with something more than common fervency, upon your labors and upon my own, the blessing of that Almighty Power, whose recorded attribute it is, that "He maketh men to be of one mind in a house?"

Let us enter, gentlemen, upon our work of legislation with a solemn sense of our responsibility to God and to our country. However we may be divided on questions of immediate policy, we are united by the closest ties of permanent interest and permanent obligation. We are the representatives of twenty millions of people, bound together by common liberty. A common flag floats daily over us, on which there is not one of us who would see a stain rest, and from which there is not one of us who would see a star struck. And we have a common constitution, to which the oaths of allegiance, which it will be at first my duty to administer to you, will be only, I am persuaded, the formal expression of those sentiments of devotion which are already cherished in all our hearts.

There may be differences of opinion as to the powers which this constitution confers upon us; but the purposes for which it was created are inscribed upon its face, in language which cannot be misconstrued! It was ordained and established "to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

Union, justice, domestic tranquillity, the common defence, the general welfare, and the security of liberty for us and for those who shall soon come after us, are thus the great objects for which we are to exercise whatever powers have been entrusted to us. And I hazard nothing in saying that there have been few periods in our national history when the eyes of the whole people have been turned more anxiously towards the Capitol than they are at this moment, to see what is to be done, here and now, for the vindication and promotion of these lofty ends.

Let us resolve then, that those eyes shall at least witness on our part, duties discharged with diligence, deliberations conducted with dignity, and efforts honestly and earnestly made for the peace, prosperity and honor of the Republic.

I shall esteem it the highest privilege of my public life if I shall be permitted to contribute any thing to these results, by a faithful and impartial administration of the office which I have now accepted.

GREETINGS AMONG THE MEMBERS OF CONGRESS.—J. Q. ADAMS.

The following is an extract from the correspondence of the Christian Reflector. It is the second of a series of letters from Washington city. The initials R. W. C. are those of the highly esteemed former pastor of the Bowdoin street Church, who is now occupying one of the Baptist pulpits in Washington:

"It was to me a deeply interesting sight, and one fertile of meditation both serious and gladsome, to behold the presence of more than two hundred men, every one of whom stood before me as the living embodiment of the desires and interests of more than *sixty thousand* souls! Here was one who began his journey wrapped in buffalo or bear-skin; and cracked his whip to horses whose breath turned into icicles, while his sleigh called out harp-like music upon the frosty air, as it glided over mountains of snow. And there, by his side, stood another who began *his* amid orange blossoms; where herbage is ever green, and sleighs and snow drifts are unknown. Yonder is one whose home looks out upon the broad Atlantic; and who has come hither charged with the interests of our ocean commerce. And near him, sitting, and thoughtfully surveying the scenes of his future fame, is one who has come from the shore of one of our ocean-like inland seas, to plead for their neglected harbors.

There is one that has come to talk about spindles on the banks of the Merrimac; and there is another that will talk of the promise of sugar beyond the Sabine. On my right, leaning carelessly half backward over the cover of a desk, with hat awry and arm akimbo, is one who represents a people who 'grow' cotton. He is looking up at the clock for the hour that shall call the house to order. On the left, near the egress to the Post-office, sits a son of the north, with a look of some deep forecasting, as if he would weigh each man before him in the scale of party, and divine the issue of the elections into which the house is about to enter. Near by sit two others in earnest conversation; already, perhaps, discussing some one of the great questions which will soon stir this whole house so deeply.

But this great body seem to have given this gathering hour to greetings. As one catches a glimpse of a familiar face in another part of the hall, he starts to meet him. But before he reaches the wished for hand, a score of others, perhaps, have given him the hearty grasp that speaks of warm hearts and true friendship, in spite of party lines.

I was specially delighted with the greeting that was given to the venerable Ex-President Adams. He did not enter till the time had pretty nearly arrived for organization. The house was full; and all was bustle. He made his way quietly through, as fast as he could, to the seat he occupied in the last Congress; sat down, unlocked and opened his desk, and began to arrange his papers. But he had scarcely taken up the first slip before him, when that peculiar change seemed to come over the house which indicates in a multitude the presence of a common object of attention, and a current began to set towards him. And it was most cheering to see the cordiality and reverence with which the members, without exception of party, pressed around him to take his hand. Young and old approached him with uncovered head. Hearty and long was the shake of many an old familiar friend; most respectful and kind that of many opposed to him on political grounds; while many members, new and young, sought introduction, too full of thoughts, as they seemed to me, of the world-wide fame of the man in whose presence they stood, to allow of freedom either of speech or manner. It was, indeed, a cheering sight; that merging of party feeling in reverence to age, virtue, patriotism, learning, wisdom, and fearless honesty in the discharge of duty.

What a contrast, thought I, this homage to the scene I once witnessed, in which 'the sovereign people' showed lamentable need of the benefit of a lesson like this from their representatives. It was on board of a steamboat that I was conversing with him, in a retired part of the deck, when the supper bell rang. Recollecting the selfish haste usually evinced on such occasions, I suggested an immediate compliance with the summons, to escape, as far as possible, the annoyances of being jostled and pressed by the throng of passengers that would be making for the gangway; and placing myself in the best relative position I could select to save his venerable form from the dangerous indignities of a 'democratic squeeze,' we made the best of our way for the tea fables. Before we reached it, however, more active limbs had made us the rear of the army. Ladies and gentlemen, lads, lasses, and little ones, were seated, till not a place was left unoccupied. The venerable man paused for a moment, surveying the busy scene, and turned to retire for the other cabin.

Indignant with the idea of his being obliged to give place, and that too, even to children, I exclaimed, in a voice that rose above the clatter of knives and forks, and plates, and cups, and teeth, and tongues, 'Is there no one who will give place to President Adams?' Judge of my mortification, and forgive my rage, when more than forty pairs of ears were given to me, and as many eyes to him; but not a single seat. He retired to the other cabin. And, after having inoculated several of the waiters, and set the steward half wild with my fever, to no purpose, I followed, to give vent to my vexation in a philippic on our glorious democracy, and share the honor of sitting down, with a President of the United States of North America, *at a second table!*

A very large proportion of the members of the house appear to be young men—many of them *very* young."

ACCURACY.—MODESTY.—DILIGENCE.

[Dr. Holmes' Introductory Lecture, from which we take the following extracts, is certainly the most readable "medical lecture" we ever read or heard. Taking out the terms and phrases of the medical profession, one may substitute others, and apply it all round. It will do for the college professor, and the preacher; for undergraduates, and for those who sit under pulpits. It is written in Dr. H's usual vein of mingled humor and seriousness. The way in which he deals with empirics in his profession, (and it might be applied to some in other professions) "has the effect of a crack of a whip in a pasture full of quiet and contented animals. The peaceful creature who was solely intent upon his thistle, looks up and gives loud utterance to his impressions." But Dr. H. cracks his whip more in mirth than in anger. He must be a very successful lecturer.]

"What, then, are the qualities that the student of natural science should carry into his researches and instructions? If one quality must be placed in advance of the others it should be *accuracy*. This is, to some extent, a natural gift; one in which individuals differ, as draughtsmen and artificers are found to differ in their intuitive perception of dimensions. The fine scientific sense is not very unlike the artistic element in painters and sculptors; it comes naturally, like an eye for color, or an ear for music, and can never be acquired by certain organizations. Those who have it recognize it in themselves and others; those who do not inherit it never know what it means. Like blind men, they find that others walk freely, where they grope about; but of the nature of the additional endowment which enables them to do so they have no notion. * *

The quality which seems to be entitled to the next place, is *modesty in the presence of Nature*,—freedom from the egotism that comes between the mind and truth, like the film of impurity which prevents the mutual union of fusing metals; which substitutes a reflected for a transmitted image, as the mirrored picture from a plate of glass often keeps us from seeing through it. How common this failing is in Science I need not remind you. The best are hardly free from it; and many are so stained and vitiated by it, that their word, like a bankrupt's paper, is scarcely worth the trouble of protesting. I have placed modesty, rather than honesty, among the first requisites in the student of nature. A man may be honest, and yet eaten up by egotism and vanity; but whoever has a deep reverence for truth, and feels his own personal nothingness in her presence, will no more violate her sanctity, than the pious Catholic will steal her ornaments from the neck of the Madonna by the wayside.

And next *diligence*. This humble, but inestimable virtue is usually in some proportion to the love which is cherished by its possessor towards his particular pursuit. But it must be remembered that circumstances of health, of natural capacity for labor, and especially for long continued intellectual toil, will make a vast difference in the amount that may be accomplished by different individuals. Think for a moment of the uncounted labors of Aristotle in every branch of physical and intellectual science; of the almost endless writings of Galen, a mere index to whose works is one of the most formidable of folios; of the vast weight of erudition which Haller, the statesman, the poet, the physician, poised upon his Atlantean shoulders; the innumerable monuments of Hunter's industry, displayed in that magnificent collection which forms his noblest monument; the universal range of Cuvier over the wide creation, whose types he could almost have reproduced had they been effaced by some destroying convulsion; or, to come down to the living, of how much is effected in a single day of Owen or of Muller—I will not yield to the temptation of naming any who are nearer to us. Few can be expected to do as much as the illustrious men I have mentioned, but every one can take from them the lesson that whatever may be his natural endowments, it is only by severe and unremitted toil he can reach the higher summits of knowledge, and breathe the air of immortality that flows around them.

* * *

In a subject like that which I am to teach, accuracy is only relative, there is much that must be taken on trust, and the counterfeit will sometimes necessarily be mingled with the sterling currency. Clearness in conveying instruction is the result of two kinds of knowledge; first, that of the subject to be taught, and secondly, that of the state of mind belonging to the learner. And here the teacher is placed between two difficulties, that of becoming tedious and vapid to the more advanced student, if he insist too much on the mere elements of his branch, and the inevitable alternative of shooting quite over the heads of those who are less cultivated or of humble capacity if he venture upon its higher problems. Without any hope of striking the exact mean between these opposite errors, my desire is rather to insist upon that which all can and ought to learn. * *

The power of lecturing agreeably depends much on natural graces; but it must be remembered that there are subjects which not all the art in the world can do more than just render palatable. * * There are intrinsic difficulties in the task of the lecturer, whatever may be his subject or capacity. There are days, for instance, I appeal to every expert in this art and mystery, when some depressing influence takes the life out of one's heart and the words away from his lips, as there are others when his task is a pleasure;—he lies at the mercy of fits of easy and of difficult transmission, controlled by subtle influences he cannot withstand. The memory sometimes neglects its duty, the imagination droops, the tongue will not perform its office, and as from an untuned instrument, a few discordant notes are all that can be obtained instead of the expected harmony.

A long course of lectures tries all the weaknesses of teachers and pupils. There is no little trick of the one, and no impatient habit of the other which will not show itself before they part company. The teacher will have his peculiar phrases which soon become notorious and characteristic; his gestures and movements more or less inelegant, his bodily infirmities, it may be, which he cannot disguise in the broad daylight and the long hour. He will get the wrong word for the right, and so confuse the student of slow apprehension, amidst the whispered corrections of the more intelligent, he will fail to be understood when he thinks he has been clearest, and apologize when no one has suspected him of failure.

The student will have his hours of disgust and lassitude; the cramped muscles will sometimes stretch out its ominous yawning, or some favorable corner will invite him to repose, and his senses will dissolve away in that sweetest of all slumbers, whose lullaby is the steady flow of didactic expatiation. All these weaknesses must be mutually pardoned, and for this both must have a permanent sense of the true relation of teacher and pupils, as friends, a little separated in years and in some points of knowledge, pursuing a common end, which one sees more clearly than the other, and therefore takes the lead in following, but which both see imperfectly, and which neither of them will ever completely attain."

GERMANS IN NORTH AMERICA.

[From the Lutheran Observer of Dec. 16.—Translated from Professor Hengstenberg's Ev. Kir. Zeitung, March, 1847.—The author is a younger brother of Prof. H.—]

The writer having sojourned nearly a year in North America, and having during this time sought out his German countrymen from Canada to Georgia, from Texas to Missouri, wherever they had made their homes in very considerable numbers, his object being, with the most cordial sympathy and with the most careful scrutiny, to observe their condition and become acquainted with their wants, he must now, as he is about to condense what he has seen and and learned, acknowledge with sorrow, that in reviewing the field over which he has wandered, his German heart bleeds that the consideration of the present permits us to cherish but little hope for the future growth and independent development of German nationality and especially of German church-life in America.

It is our purpose in what follows, in the first place, to give a statement of the present aspect of affairs in the German churches, in order that we may afterwards inquire, in accordance with our personal convictions, resting upon our own observation as well as upon the opinions of the ablest representatives of the German spirit in America, what salutary influence might be exerted upon the future condition of those affairs.

To exhibit the present state of things it is necessary to contemplate them in their national as well as in their confessional, or religious aspect.

We first find the German nation represented upon the North American sample-card of nations towards the end of the 17th century. The first emigrants were from the Palatinate,[1] and were driven forth by the desolation of their homes by the French troops. They were subsequently followed by many of their countrymen who were persecuted for their faith by the governments under which they lived being hostile to Protestantism, and so sought an asylum in America. Since that time the emigration from the Palatinate has never ceased, and is proportionately greater from that than from any other country. They first directed their course towards Pennsylvania, where one of the oldest places still bears the name of Germantown. In the year 1749, above 10,000 Palatines came to Pennsylvania, and just before the Revolution the number of Germans in that province was so increased that, out of 280,000 inhabitants, 100,000 were of that class.

In the State of New York their immigration commenced about the year 1710, from which year we may date the commencement of their immigration in large bodies. Here too the first who came were fugitives from the Palatinate, who were taken over from their first asylum in England, and settled in the valley of the Mohawk or what are now called the "German Flats."

From Pennsyleania the German settlements extended to Maryland, where a large proportion of the population is still of German origin, and to Virginia, especially to the broad valley that lies west[2] of the Alleghany mountains.

Emigration to North Carolina also began about the year 1710, when a colony of German Swiss settled there, where their origin is still indicated by the name of their town, which they called New Bern. South Carolina became the goal of German emigration about the year 1780.[3] In Georgia, the most Southern State,[4] Germans, especially the expelled Saltzburgers, were among the first founders of the colony.

In the six New England States we find but a single settlement, and that in Maine, at the extreme north, where, cut off from all communion with the others, they soon disappeared among the English inhabitants, and are now scarcely to be recognized even by their names.[5]

The notices which we have of the number of clergymen in 1750, when there were about twenty-five, of whom twelve were in Pennsylvania, six in New York, two in Maryland, two in Virginia, and three in Georgia, may enable us to form something like an opinion of the manner in which the German population was then divided along the eastern coast of the country.

From the middle of the 18th century the emigration continued uninterrupted; from the Palatinate, and next to this especially from Alsace, from Hesse and from Switzerland, and afterwards from all other parts of Germany, especially from Suabia, Bavaria and Hanover. Towards the end of the century, and still more at the commencement of the present century some Westphalians were added to them. At first they were principally, or almost exclusively, Protestants who directed their course towards this Protestant country; it was only towards the commencement of the present century that these were joined by a constant increasing multitude of Catholics.

Now no longer impelled by religious motives to leave their native country, but directed to a foreign land almost entirely by material interests, the numbers of the emigrants increased from year to year. Germans formed a large proportion of the first population of the northern states west of the Alleghanies over to the Mississippi, who were all from Western Pennsylvania, to Ohio, Indiana, Illinois and Michigan, first settled after the year 1810. the last mentioned only about 1830.[6] There were great numbers of Germans among the first settlers in the States west of the Mississippi, in Miasouri, Wisconsin, and Iowa.

It is not possible accurately to determine the present number of Germans in North America, but if we count as belonging to them all who without exactly using the German language, are still of German origin, of the twenty millions to which the population of the United States has now reached, at least three or three and a half millions may be assigned to them.[7] In the church connections of German origin are reckoned about 600,000 souls, but the vast majority stand unconnected with any church whatever, to say nothing of those who in large numbers have gone over to the American churches. This number is rapidly increasing. The thought of leaving their native soil, the land of their fathers for the purpose of seeking a new star of fortune across the sea in a foreign land, which once sent a pang to the German heart, has now become so much a matter of every day, so peculiar to all—though fortunately less so in the eastern part of our beloved Prussia—emigration has for years years taken so regular, so organised a form, that the hungry, those weary of Europe and of life itself, those fond of speculation, and those thirsting for freedom roll over the sea in still increasing numbers from every nook and corner of Germany.[8]

As a basis for an approximate estimate of the annual influx of immigrants, which increases so incredibly every year, we give authentic reports of both the principal ports to which emigration is at present directed, viz: New York and Galveston in Texas. In New York there arrived 1845:

From Havre in	78	ships,	11,225	Germans,
" Bremen	77	"	9,647	"
" Antwerp	25	"	3,718	"
" Hamburg	24	"	2,525	"
" Rotterdam	13	"	1,959	"
" Amsterdam	6	"	745	"
" London	2	"	225	"
" Ghent	1	"	116	"
" Stettin	1	"	114	"
" Liverpool	1	"	38	"

Making a total of 228 ships, and 30,313 Germans, whilst in the year 1844, only 17,799 arrived. In the year 1845, the whole number of arrivals for the first six months was 37,809, but in 1846, it was 50,631 for the first six months, of whom at least from 25 to 30,000 must be estimated as Germans. In Texas, in the autumn of 1845, there arrived forty ships with emigrants whereof 23 were from Bremen, and 17 from Antwerp. These particular data allow us to conclude as to the gross amount which no doubt actually reaches 100,000.

According to the information which we have received in regard to the present geographical distribution of the German population of the United States, there are no Germans to be found in the six north eastern New England States, except some 1,500 laborers in Boston, and the scarcely perceptible descendants of those who in 1752 settled in Maine. In the slave States generally, with the exception of Tennessee and Missouri, immigration into the interior of the country has entirely ceased[9] since the close of the last century. It is only in the southern ports of Baltimore (where there are 20,000 Germans) Washington (800) Charleston (1,000) New Orleans (22,00) that the German population is increased by emigration. The States which have received German immigrants, and to which they have given decided character entirely different from that of the New England States, are the Middle States, especially Pensylvania and Ohio, (where more than a third of the population is of German origin,) the western [part of the] State of New York (where about one fourth,) Indiana, Illinois and Michigan this side of the Mississippi (where about one-fifth are Germans) and Missourri, Iowa, and Wisconsin on the West of the Mississippi; and within a short time the new State of Texas is to be added to these. To the seven last named States, and among these especially to the border States the main current of immigration is now directed—in them the German settlements are most thickly crowded together, and these are to be considered as most important for the future of German America. Pennsylvania, New York, and Ohio, are already too densely inhabited, and

too much under cultivation to be open to the ingress of other than wealthy emigrants.

I exerted myself to the utmost to ascertain in their various particular settlements whether and how far their origin from the different quarters of Germany had made its influence felt upon American soil, and whether natives of the same country—from the North or South, East or West of Germany, were associated together in their new home. I did indeed frequently find settlements, that consisted entirely of Palatines, Alsatians, Bavarians, or Suabians, who had come over together or followed each other, but their being thus together appeared to be rather an incidental matter. Upon the whole, we found that the wall [of separation, raised by national peculiarities in our country, has entirely disappeared in America, that the different States have, in an indiscriminate mixture, representatives of every part of Germany, living peaceably together without any particular antipathies or predilections for each other. But the German population of the city of New York, (amounting to from 45,000 to 50,000,) is quite an exception to this general rule. There the "Low Germans" (Niederdeutschen) composed chiefly of Hanoverians, and the "High Germans" (Hochdeutschen) mostly Suabians, are pretty fairly separated from each other, whilst the former with the energy by which they are characterized separate themselves and keep at a distance from the Suabian countryman whom they regard with but little favor. This antipathy is carried so far that they are not even willing to listen to a "Suabian" in the pulpit.[11]

It will, therefore, excite no surprise that notwithstanding all my inquiries and the most attentive observation, with the exception of the colonies of the emigrant Lutheran dissidents, and some small communities accidently remaining isolated, I did not find any settlements that consisted entirely or predominantly of Prussians.[12] I found my countrymen whom I frequently met, almost always mingled with others, and can therefore say nothing of their condition which does not equally apply to German emigrants in general. But before proceeding to the development of the German part of the American population, I must refer to a point connected with their external circumstances.

When people here believe, and the governments especially, in their kind desires for their welfare, and in opposition to the increasing tendency to emigration, try to give prominence to the idea, that the emigrants only exchange poverty at home for still greater wretchedness in America, it is a very great mistake. America, to be sure, is no longer the land that flows with milk and honey, and where one can become rich as he dreams. For this the country is too densely inhabited, and that by a people who, with more than Jewish shrewdness, know how to turn everything to their own advantage. But this we cannot refuse to acknowledge, and I saw it illustrated in every part of the Union, that every one who will apply his hands to industry, though he must, to be sure, do it still more in the sweat of his brow than here at home, [13] finds in America plenty of labor and of bread. The industrious mechanic in the cities and the farmer in the country, amid the innumerable sources of relief, flourishing commerce and inexhaustible soil, *never* has to lay down his head at night filled with anxiety in regard to his daily bread. And still further, the provident, active laborer has the prospect of attaining, though gradually, a certain degree of comfort as well as freedom from painful anxiety for his sustenance. Many have gratefully, with tears in their eyes, acknowledged to me the blessings which God has bestowed upon them in their new father-land.

NOTES BY THE TRANSLATOR.

1 Quakers, converts of Penn, made during his visit to Germany in 1667, driven forth by religious intolerance, at least as much as by the French troops.

2 The author has here placed the Alleghanies upon the wrong side of the valley which is between the Blue Ridge and the Alleghanies.

3 There were German settlements in South Carolina at a much earlier period, some prior to 1734, and several thousand arrived in 1764.

4 Our traveller should study geography better—for his information we may state what every school boy here knows, that Florida runs *nearly six degrees of latitude*, (almost twice the length of his Prussian majesty's dominions) due south of Georgia!

5 This is quite a mistake in several respects—one German colony in Maine was cut off by the French and Indians; another left the inhospitable location they had chosen for a more southern position in North Carolina—and at Waldoboro' another still subsists as essentially German, with a Luthern church and pastor. Tr.

6 In 1810, Michigan had near 5,000 inhabitants—Detroit is an old French town.

7 F. von RAUMER, in his "Vereinigten Staaten von Nord Amerika," gives us the following, though without mentioning his authority, as it is a point in which our church is deeply interested, and also connected with the text, I insert it:

"Of 18,980,000 inhabitants, 4,886,000 were, in the year 1844, Germans of whom there were in the State of

Pennsylvania,	889,000	out of 1,968,000	inhab'ts
Ohio	764,000	" 1,784,000	"
New York,	527,000	" 2,641,000	"
Indiana,	309,000	" 783,000	"
Tennessee,	281,000	" 721,000	"
Illinois,	265,000	" 633,000	"

That is 3,037,000 out of 8,730,000, which agrees very well with Mr. H's statement, as the German population in Missouri, Iowa and Wisconsin, is undoubtedly proportionably as great as in Illinois, nor can that of Michigan fall much short of this, and Texas has become a point of especial attraction. The population of this county of German descent may, therefore, we think be safely set down at *three millions and a half*.

8 We here have the key-note to the whole of Mr. Hengstenberg's jeremiad—his hostility to emigration and to American freedom. It is represented as a want of patriotism to leave Germany and especially Prussia. He has a perfect contempt for those whose hunger, or disgust with Europe, or thirst for freedom can impel them across the wide sea into a far distant land. It is mere *ennui* or a wild love of speculation that actuates them. Religion has nothing to do with it. We might inquire whether it is not a want of proper moral and religious training growing out of the very nature of the union of church and state—whether that unholy alliance has not everywhere blighted religion, and finally produced indifference and dislike for it—especially where nothing like dissent is allowed. But to pass such considerations by, at least for the present—did Mr. Hengstenberg meet no "Old Lutherans" in this country who had been driven by his favorite "Union" from their native lands and homes? And how long is it since the Prussia government has learned to tolerate those who would not give up their ancient faith for they knew not what government system of christianity? And if the governments of Germany wish to retain their subjects who "thirst after liberty"—let them give them something of the kind and see whether they are not then content to dwell in their ancient home thus made the home of liberty, that is, provided also they can there find something to satisfy their "hunger."

9 This is not exactly true, as German laborers have been settling in considerable numbers for several years past in the interior of Maryland and Virginia, and especially in Richmond.

10 Wisconsin is east of the Mississippi.

11 Mr. Hengstenberg is mistaken in considering this as a peculiarity of the Germans in New York—throughout Pennsylvania, among the American Germans, at least, this prejudice against the Suabians is quite strong—"*Schwab*" is a term of reproach among them, and if they wish to charge any one with stupidity they frequently say "*Er ist ein dummer Schwabe*," "He is a stupid Suabian."

12 The Hon. A. G. MILLER, of Milwaukie, Wisconsin, has told me that the German emigrants in that region are chiefly Prussians.

13 I am not sure that I understand Mr. H. in this passage—but if he means to say, as his words most naturally imply, that men have to work harder, in order to earn a subsistence, in this country than in Germany, he is undoubtedly mistaken.

BLACK LAWS IN INDIANA.—The Supreme Court of Indiana has pronounced the black code of that State unconstitutional. It made it a crime for a negro to enter the State without giving bonds.

CHRISTIAN REGISTER

BOSTON, DECEMBER 25, 1847.

THE CHRISTIAN PREACHER'S AIM.

In the Charge reprinted in the Register, last week, there is much that is excellently said on the duties of the minister. "Be a minister of the Gospel of Christ to this people. Devote your time, your talents—all the powers you possess, and all you can acquire, to this one work, and to nothing else." These sentences are the sum and substance of all that can be said. They comprehend the aim and the spirit of the minister of Jesus Christ.

But the young minister is charged "not to attempt to advance or even treat upon any civil, social, or moral reform." He is told that it is "not necessary nor expedient to know of all, or of any, of the particular moral evils, that exist among his people, or in the world." Now it is clear from the example of Christ, and the Apostles, that they preached against particular moral evils that prevailed in their day. Those evils were not the general evils that beset men in every age, but they were particular forms in which the evil heart of man then manifested itself. For instance, the swearing by the altar &c.; the custom of the "corban" by which selfish children evaded the duty of supporting indigent parents; the oppression that forbade the healing of a sick man on the Sabbath day; the general practice of divorce; these, to mention no others, were particular evils which our Savior found existing in his day, and operating calamitously, and they were proper objects of social and moral reform. The Christian preacher, who stands in Christ's stead, must be true to Christ's example as a teacher, and therefore must know, and must preach against, the particular moral evils that exist in society.

A cumulative argument for such a course might be constructed from the example of the Apostles. There were social evils and abuses peculiar to the primitive age, which the Apostles most directly assailed. Paul used great plainness of speech certainly, in speaking of them. He spoke with a freedom that the times demanded, and with a wisdom that did not obstruct the work of reform. We learn from his example our duty not to dwell indeed on the same particulars, nor to proceed in precisely the same course, but to look around for whatever particular evils exist in our day, and strive for their removal.

The application of Christianity to the evils of the times in which we live, shows a return to the Gospel, and a better understanding of the object of Christ's mission.

There was more of the reform spirit in the first two or three centuries than there has ever been since, until within the last half century. In those earlier times, the methods of Jesus and his Apostles had not become obsolete. But the preaching afterwards changed, the action of the Church changed, the times changed. Evil which had been compelled for a season to abate from off the face of the earth, began to swell again, and the Church and the world were almost as though Christ had never come. Under the general preaching insisted on by the Charge, the custom of War remained unrebuked, and the God and Father of our Lord Jesus Christ was worshipped as the God of battles. Slavery had intrenched itself amid the churches, where it was gathering strength daily, and multiplying the miseries of man whom Christ came to redeem. Intemperance had blinded the perceptions, and palsied the moral sentiments of men as well in the Church as out of it.

If there are ministers who have not led the way, and who still even from conscientious convictions refuse to take part in directly removing these evils; if Christians stand aloof, looking to such ministers, as they generally do, for an example, as well as for the inculcation of duties which only as specified from the pulpit they deem specially important, we feel assured they mistake, greatly mistake, their duty. They will fail to win a glorious crown. He especially will fail, who, having been setapart to preach the Word—God's Word to man—or, which is the same thing, man's present duties—has chosen not to inform himself of the particular evils in society, and in the world; has forborne to communicate to a people, dependent on him for instruction, a knowledge of immediate, pressing duties.

The Charge says, that "it is well there are moralists, to instruct in all the duties of man to his fellow man; but the minister has a more specific and definite calling." We would test such a sentiment by an appeal to the extract from Rev. Dr. Wayland's sermon, in the same Register with the Charge. We would ask, whether such teachings are proper to come from Dr. Wayland only as a mere ethical teacher? Did he transcend his commission as a Christian preacher? He did, according to the sentiments of the Charge.

We cannot conclude, without noticing an error on this subject in Rev. Mr. Bellows' recent sermon. He says that "the Christian preacher seeks only to perfect one change—a spiritual crisis. It is regeneration; it is conversion." Mr. Bellows prepares the way for this position, by drawing a distinction between the Gospels and the Epistles, which is partly correct and partly erroneous. Certainly the whole Gospel came from the very lips of Jesus. He enuntiated every essential doctrine. All, even to His ascension, is recorded in the Gospels. The Epistles are valuable chiefly as a *commentary* on the Gospels. We should not, it seems to us, go to the commentary, for our authority, independently of the original source. We are to go to the Epistles as helps the better to understand the Gospels. But waiving this point—for we think we prize the Epistles, especially of Paul, as highly as any body can. Paul teaches and preaches something more than conversion. "This is the will of God," he says, "even your sanctification"—in harmony with Jesus' own words, "Father, sanctify them through thy truth"! We think Mr. B., on reading any of the Epistles in course, will see instantly that the Apostles had a wider aim than he insists on, and that the "development of the Christian nature," instead of being properly the "indirect result" of the Christian preacher's labors, was a special, direct aim with the Apostle Paul. On this point, the experience of all eminent preachers, living and dead, the experience of Paul teaches him, that multitudes, like the Galatians, lose the blessedness they once spake of, and having begun hopefully in the spirit end most deplorably in the flesh. Let the preacher's aim be conversion *and* Christian development; regeneration for the sake of righteousness and true holiness. Let him seek, as did Paul, to present every one perfect in Christ

CHRISTMAS.

Our paper is issued, this week, on the day commemorated as the birthday of our Lord. Hundreds of thousands, nay millions, will bow the knee to Jesus and with the tongue confess him Lord, as the sun this day compasses the meridians of the globe, and the hours are ushered in. A sublime scene!

Let the worshippers of Jesus remember that they celebrate the advent of the 'Prince of Peace.' His nativity was introduced by the song of the angelic host, 'On earth peace, good will to men!" He came to dissuade the nations from learning war any more, to set at liberty the oppressed; to prepare habitations on earth in which wearied man might sit down at rest, with none to molest or make afraid. How many years have rolled away and this still remains unaccomplished! And where is the hindrance? Is it not that while there has been this outward homage and confession, his professed disciples have but feebly apprehended the nature of Christ's kingdom, and but faintly breathed his spirit? Nay, at this moment, the very Church that has set apart this day, in its calendar, to be celebrated for ages, is a house divided against itself, as well as divided from others. Our Saviour has taught us to look for the true faith in his advent, not in those who say Lord, Lord, but in those who do the will of his Father in Heaven.

THE HEARING OF A COMPLAINT, AND THE DECISION.

Quite a number of our Orthodox exchange papers have of late come to us with a burden of complaint and indignation against our correspondent "Crito," for his representations of the decline of Orthodoxy especially in the Presbyterian churches of New York. "*That* N. Y. correspondent of the Unitarian Register," says the Observer, (with a sort of detonating sound made by italicising the demonstrative,) "who if he had the virtue of veracity would have one qualification only for a correspondent of a religious newspaper."—Says the Christian Watchman, "A writer in the Christian Register over the signature of Crito, dating at New York, occupies a column or so under the head, *Decline of Orthodoxy;* but it much more clearly proves its author's decline of regard for truth, religion, and decent manners. If articles like that are to the taste of our Unitarian neighbors, all we can say is, we are sorry for them and for their children."—The Boston Recorder some weeks since contained "a remonstrance" against us editorially for suffering such articles to appear, and now exclaims, "it is to the unspeakable disgrace of the Unitarian denomination that it endures the vilest slanders poured out statedly by that miserable renegade, the N. Y. correspondent of the Christian Register. Here," it adds, "is beautiful Unitarian morality! What fellow feeling makes the present editor of the Register so partial to this unscrupulous slanderer, we will not seek to explain." We suppose this taunting is on the principle that having remonstrated in vain, the Recorder feels now at liberty to try what virtue there is in dirt and stones. Indeed, it throws its abuse in *jets*,—like an Icelandic *geyser*, emitting boiling mud and sulphureous exhalations—a volcano amid cliffs of ice—if we may compare small things with large.

Our correspondent, it will be remembered, quoted the statements of the N. Y. Synod, and of Rev. Dr. Patton, as his authority. So far, therefore, he had ground for the positions he assumed. Is the ground tenable! There are one or two points which we wish to present for the special consideration of our Orthodox friends.

What but the same course of argument has been pursued on the side of Orthodoxy, in relation to the condition of the Unitarian Church! When, before the sin for which "Crito" has been rebuked, Mr. Fosdick's remark appeared in his printed sermon, that "the relative decrease of Unitarianism is a fact becoming more and more apparent," (relative as to the increase of the other churches and the vast growth of the city,) it was immediately seized and trumpeted by the papers of the different Orthodox denominations, and the impression was made of an absolute, not "relative" decline. Said the Puritan, "Mr. F speaks of Unitarianism as dying out"—"bleeding to death." Thou then that judgest another, condemnest thyself; for thou that judgest doest the same things. Thou that complainest of slander, dost thou slander! If Orthodox Christians have really felt themselves wronged by any of the representations that have been made of the condition of their churches, we assure them that there is as deep a sense of wrong among Unitarians, in respect to Orthodox representations of Unitarianism. The feeling of injury has not been only on one side, nor the cause of it on one.

We are ready to acknowledge, that the mode of argument thus complained of, while it is just as fair on one side as on the other, has but little to commend it. If our Orthodox friends say "Enough," we say "Enough," too. Indeed we say it, whether they do or not.

We are aware, also, that the cause complained of, whether on their side or ours, tends not to Christian union—not to the interchange of kind feelings, even. For there seems to be a real sense of injustice felt. Our Orthodox friends will pardon us if we say, that they seem to claim the privilege of being the only ones in whom this sense of injustice ought to be respected—and that too, while persisting to commit as much of this sort of injustice as they please toward others.

There is another remark we take the opportunity to make. It is that "Crito" has sometimes drawn too sweeping conclusions from too narrow premises. He has occasionally committed the fault of that famous "Plan of Salvation"—the "philosophical" plan so called—where the author jumps from a single premise to universal conclusions. One; therefore all—has been the mode of reasoning. We have been apprehensive, more than once, that our Orthodox friends would feel wronged and wounded by representations seemingly set forth as true in the general, when they were mere exceptions at the best. If we refrained from expressing our just convictions at the time, it was not because we took delight in seeing the same chalice put to the lips of men, which they had put to the lips of others—not because we were willing to have evil returned for evil—but because we were waiting for just such an opportunity of speaking as the present.

And now having said thus much, we will quote from a letter in the last week's *Puritan*, in which the writer, addressing the editors of that paper, thus speaks of the condition of the churches in the West and South-west. And if we say that like churches in the West, so are many Orthodox churches in New England—we do not say all, and we except "immorality"—will our Orthodox friends dare say that we are slanderers! If they do, we will give them a chapter from personal experience.

"The new churches in the West are commonly made up of very discordant materials, so that much Christian patience and forbearance is required in their members, in order to get along quietly. There is also National Churchism, under which many bring letters of good church standing from having been baptized and catechized, though openly immoral and profane; to say nothing of every shade of doctrine within the enclosures of a single denomination, from the rank Arminian Perfectionism of Oberlin origin, to the almost fatalism of the *ultra* or rather extra Calvinistic Scotch or Old School Presbyterianism of the straitest pattern.

Within the limits of the same creed too, one will be ultra abolition and the other ultra proslavery, according to the region in which each resides; while as to measures there is as wide a diversity as there is with regard to doctrine. In the West and North west, for example, Old School Presbyterians are, for the most part, strongly opposed to what are called new measures; such as highly excited protracted meetings, in which great prominence is given to anxious seats, and the resolutions and efforts of unconverted men as means of conversion. In the South-west, however, this same denomination are quite commonly ultra new measure as to efforts "for getting up revivals" as they are termed, with anxious seats, and the free admission of hopeful converts to the church at the close of a protracted meeting, before there has been time to try their faith by their works. There are also sections of country where all admit that the difference between Old and New School Presbyterians is not as to doctrine, but has regard to certain measures of church policy, or rather church politics."

ADVERSE SIGNS.

Many Unitarians have been indulging the hope, that there was progress of liberal feeling among the Orthodox. There were signs which they could not think delusive. It is right, perhaps, that we acquaint our readers with any adverse signs that appear. The first is from the Recorder, and is as follows:—

"At the recent Unitarian Convention at Salem, as well as on other occasions among the same denomination, there was much said of the increasing *liberality* of the Orthodox. So far as this famous word is used to describe kindness of feeling toward such as differ from us in religion, we hope it is not misapplied. But if it is intended, as we suppose it is, to convey an impression, that the Orthodox feel less interest than formerly in those grand doctrines which are the basis of their dearest hopes, and the element of their religious experience and life, then we say that they who so use it are deceived themselves, and are misleading others. Or if it is imagined, that the Orthodox have any better opinion of Unitarianism than heretofore, or feel any less abhorrence of its anti-christian and soul-destroying tendencies, this too, we are confident, is a delusion. It would be strange indeed, if the doctrines which we have ever held in such veneration, should be less precious to us now, when we see our Unitarian brethren so strongly manifesting their moral want of them, and the necessity of them to meet the conscious cravings of "a soul oppressed with sin's desert." It would be truly strange, if we were to adopt views more favorable to Unitarianism, at the very time when we see so many of its former advocates losing their interest in it, and seeking for their souls a firmer and more satisfying support than it has ever been able to yield them."

The Recorder represents a portion of the Orthodox. Here is a section of course, who do not stand quite ready to receive us—except to smite, and afford us the opportunity of turning the other cheek for a similar salutation—if we can exercise the grace to offer it. Still another sign showed itself last week in the Puritan—and its aspect is particularly ominous to our brother Clarke of the World. Here it is, and the reader will see a *repetition* of the assertion of absolute, instead of "relative" decrease of Unitarianism.

The *Christian World*, as evidence that Unitarianism is *not* (as Mr. Fosdick represents) *declining in Boston*, states that within five or six years, several prayer meetings, a thing unknown among them before, have been kept up during the *winters;* and that "within a few years our theology has taken a more profound and experimental character. Our most able and efficient preachers are now taking views of sin and salvation, regeneration and faith, which would have caused them, a few years since, to have been *classed with the Orthodox.*"

And why does it not now cause them to be classed with the Orthodox? Is it because the Orthodox have gone up higher, and taken ground farther from Unitarianism than they had a few years ago! So it would seem from this remark. And yet the current representation of our Unitarian neighbors is, that we are constantly coming nearer to them.

But this does not tell the whole story as to changes in the character of Unitarianism. It is very true that some of the Unitarians, conscious of the inefficiency of their system, in the old form of exhibition, have been imitating some of the measures of the Orthodox. But if we correctly understand the matter, this fancy has found more favor with the transcendental portion of the body, and those in fact the farthest removed from Orthodoxy—and those who neither a few years ago, nor more recently, have incurred any danger of being classed with the Orthodox. These have the "Christian World" for their organ; and the editor of that paper styles them "the movement party among Unitarians—that party which, accepting with gratitude and respect what their fathers have done, wish to go forward to higher attainments." If Theodore Parker, James F. Clarke, *et id genus omne*, constitute the "movement" party, it is a party which has been moving from the position of the old Unitarians, farther in the direction towards an entire rejection of revealed truth."

We are all in the deep together—only our brother C. has plunged into a lower deep! Our brother of the *Christian Inquirer* seems taking the same plunge—adopting the sentiments of the World, "for the nonce," that *it* too belongs to "the movement party." And the Christian Register would fain "press forward," while it would not say much about it. At any rate it adopts the sentiment of "movement," as expressed in a certain hymn particularly appropriate to a period quite near at hand—and when the time comes, we think we shall sing it—

"Come let us anew our journey pursue,
Roll round with the year,
And never *stand still* till our Master appear."

Notwithstanding these ominous signs in the Orthodox portion of the firmament, ("new heavens," we should like to say,) let Unitarians who seek true Christian union, remember the motto—"Hope against hope."

CORRECTION IN "A CORRECTION." In last week's paper, page 1, col. 1, line 21, for "whose" read *where*. The sentence should be,—"No man's opinion is conclusive, where opinions are so diverse." Brother H. must have been struck with blank despair, at his unsuccessful efforts to obtain correction. But we have to say for ourselves, that his communication was read aloud, while we had the proof in hand; and on referring to this identical sentence afterwards, we felt it *must* be *whose*. We really could not make the word *where* out of the characters written. His assertion happened to be true, and we supposed he meant to tell the truth, and shame him who would be ashamed. But he did not mean to be uncourteous.—We thank him for occasioning us several very hearty laughs over the matter.

☞ On inside page of last week, col. 3, line 54, "injured" should be *uninjured*; it was corrected in part of the impression.

For the Register.

THE PILGRIM FATHERS.

The week that has just closed has brought round again the Anniversary of the landing of the Fathers of this Commonwealth on the shore of Plymouth. The theme has become hacneyed and wearisome. When casual refeiences are made to it in sermons and orations, some hearers say that it has been long since exhausted, that nothing new can be uttered about it, and that they are perfectly familiar with the whole story. The theme has become uninteresting, however, rather from the manner in which it is most generally treated, than from the exhaustion either of its romance or its truth. The interest of the story lies both in its trivial incidents, and in the great lessons for all time which are wrapped up in it.

Now it is very seldom that justice is done in either of these particulars, in the innumerable sermons and orations on the Fathers. There is an astonishing amount of ignorance concerning the actual incidents and facts of Puritan history. Very few persons have in their minds an accurate knowledge of the numbers, the foreign experiences, the ocean passage, and the wilderness trials of the Plymouth settlers. We have scarce ever read a single occasional pamphlet on the subject which did not exhibit gross errors of fact, and very many orators have gone the length of confounding the settlements of Plymouth and of Massachusetts Bay, and the prominent men and incidents in either Colony. Dr. Young in his two rich and invaluable volumes of "Chronicles," has put the most accurate information within the reach of all who will avail themselves of it. It is to be hoped that those volumes will be more widely circulated, and save some future orators from the blunders which their predecessors have committed. For while there is this ignorance of little incidents which give such interest to an historical fact, mere fables take the place of truths and the real romance of the story actually suffers.

The maligners of the Pilgrims show a peculiar ignorance of the facts of their history, and if any admirer of them would undertake the task he might collect a catalogue of most ludicrous mistakes from the writings of Episcopalians on both sides of the water. Some two or three years since we cut the following piece of buffoonery from the columns of the New York "Churchman."

To Plymouth's far famed rock
The Pilgrim fathers came,
And brought with them to western climes
The fagot and the flame.

They did not cross the wave
With ties of country riven,
By persecution's torrent power
Or dark misfortune driven.

No! let the truth be told—
They wanted furs and fish,
And royal James a "Patent" gave
To grant them all their wish.

Reverse the silly tale
Our children have been taught—
Not liberty but power and gold
Was all the Roundheads sought.

They knew not Freedom's sacred law,
Or knowing did despise,
To give to all the rights that we
Ourselves most dearly prize.

New England annals tell,
And Quakers whipped and burned,
Shew that if tyranny they felt
They tyranny returned.

Call it not holy ground,
The spot where first they trod,
They did not leave, what there they found,
Freedom to worship God.

And History's iron pen
Shall grave a stern record,
And hand them down to future days
By all free minds abhorred.

Waddington, N. Y. J. H. H.

Now it is a little remarkable that every reference to matters of fact in this doggrel, after the first two lines, contains a falsehood. Not only *persecution*, but *misfortune* likewise, did drive the Pilgrims from England and Holland to Plymouth. When they waded through the surf on their native coast to the boats which were to bear them across the channel, the pursuivants were after them to commit them to prisons with their fellows. They suffered distraint of goods at home, various inflictions and miseries in Holland, and disasters by the sea in coming hither. They did not bring with them *fagot* or *flame*, nor use either in persecution here. They had no reference whatever to profits from *furs* and *fish*, but incidentally and subsequently used them as they did their other scanty resources to support life. They did not have a patent from *royal James*, but from the Virginia Company. *Power and gold* were strange inducements for the settlement of a wilderness of rocks and pine-barrens. As to the allowance of full liberty in all *the rights that we ourselves most dearly prize* it is enough to say that the covenant into which all the exiles entered embraced a freedom infinitely beyond what they had fonnd at home, and that the restrictions in that covenant were designed only to guard that liberty; none being invited to share their lot who were not ready to enter into their covepant. Whom did they wrong in this? Plymouth had nothing, or but very little to do with molesting the Quakers, nor were any of that sect *burned* on this continent. All that they suffered here was an imitation or copy of the proceedings in Old England against public nuisances. As to the assertion that the Pilgrims *did not leave the freedom of worship, which they found* in the wilderness, it would be difficult to use an epithet too strong to attach to the falsehood. It should be enough to disprove the assertion to an Episcopalian, that a Church of that sect now stands upon the soil of Plymouth, and probably there, as in other places in New England the contributions of *Dissenters* liberally helped to defray the expense of its erection. As to *History's iron pen handing* down the Pilgrims to be abhorred, the confusion of the metaphor troubles us more than the fear of the Prophecy. Will our Episcopalian friends allow us to suggest to them that it may help their honest criticism of the Pilgrims, if they will truly acquaint themselves with the the real history and experiences of that band of exiles shivering over the graves of more than half their number before the seasons had made one circuit. Neither Churchmen, nor any other Christians, can confront the facts of the Pilgrim history and then malign or abuse the men.

Besides this ignorance of the real facts and incidents which give such romance and such serious interest to the Pilgrim History, a false philosophy is often applied to the great lessons which may be drawn from it. There is a great deal of vaporing and bombast in the occasional references to the Puritans. They are judged too by principles which it never entered into their brains to recognise. They are condemned for their ignorance of what no human being in their day knew. It seems to be supposed by many now that our fathers opened an asylum for all sorts of eccentric and conflicting opinions here, that they fled from filthy jails and a formal worship, to manufacture hornet's nests for themselves, and to multiply odd sects to the full number of the individuals who might come here. What would be thought of a writer who should abuse the Pilgrims for not bringing with them the magnetic telegraph? Most of the charges alleged against them are scarcely less absurd than that would be. Their distinction did not consist in knowing all truth, but in reverencing and obeying the measure of it which they had. If any one can show a higher title of one generation to the regard of all the generations which follow, we should be pleased to be informed of it. Again we say that he who knows the facts of the Pilgrims' history, will never be found abusing the men.

We do think it desirable that in the frequent reference made in the orations and sermons to the Fathers of New England, there should be less of that stilted bombastic declamation, which takes the place of accurate knowledge and fair praise. Now that there is not living throughout the whole of New England one single individual who holds the Pilgrim faith without qualification, no one can be bound to maintain their infallibility. But let them not be ridiculed by windy rhodomontade, nor by graceless self-conceit and ignorance. It would have taken a hundred such men as the writer of the above doggrel to make one of the Pilgrim Fathers of Plymouth.

For the Register.

NEW YORK CORRESPONDENCE.

THE POOR OF NEW YORK.

NEW YORK, Dec. 20, 1847.

I referred in my last to the numerous poor of this city and the inadequate provision for their relief. It is fitted to throw a melancholy over all our enjoyments when we think that in a land so superabundantly blest, immense suffering from poverty and want is the portion of large numbers who live in the same cities with ourselves and walk the same streets. We need make no long journey or perilous voyage to find the famishing, the unsheltered and unclad. They are within call of us at all hours.

One of the haunts of poverty in New York recently brought to notice by the research of charitable visiters of the needy, is called the Old Brewery, and it may serve to give your readers some idea of the scenes of misery which are found at our doors if I briefly describe the place. Not far from the very centre of the city, about three blocks east of the Tabernacle, and half a dozen blocks north-east of our grand City Hall, is a district commonly known as the Five Points, so called from the circumstances of five streets running to a common point in the centre of the district. The vice and misery; the profanity, intemperance, and obscenity; the rags and wretchedness, the squalid, loathsome, bloated, wasted forms that meet you at all hours in all these streets, are shocking and sickening to every beholder unaccustomed to them. But dreadful as the out-door exhibition is, there are darker and more revolting scenes constantly to be seen in the interior of the dwellings hereabouts. One of these is the Old Brewery, an old, dilapidated barn of a house, formerly used, as its name denotes for brewing, but now let out to numerous wretched beings by the night or week, and affording them an apology of a shelter from cold and storm. An old carpet, or a few rags, or a little straw spread over a corner of the room, is the bed for one, two or three, for eight, ten or a dozen lodgers, as the case may be. A few handsful of chips, sticks of wood or pieces of board, gathered from the street, or stolen quite as likely, form the pile which is to feed the fire. Sometimes a single room is quartered or halved by distinct families not by a partition or even a curtain, but a line marked or imagined on the floor; and thus crowding together within these walls, as many as seventy-five to eighty persons have been known to be tenants at the same time of this one miserable building. The lower story is occupied as a groggery by the landlord, who, it is said, receives a rent of from four or five hundred dollars a year from the tenants above, besides the immense profits of the grog he sells them. To the landlord this is wonderfully productive property. He is paid daily, or at farthest weekly, and mostly in advance. If any one fails he or she goes at once into the street; and if a tenant has no money to pay for his lodging he must beg or steal it.

A friend of mine visited this abode of misery, guilt and want recently. He found sixty inmates. In one room eight persons were lying together drunk—among them a boy of ten years and a girl of eight, as drunk as the rest. In another room lay a woman dead, and who had evidently been dead many hours, no one in the house having been aware of it. She had perished alone, unvisited, uncomforted, unattended. *No one knew her name.* A considerable number of children, without parents or friends, were found in the house distributed among the adult inmates.

I might multiply details, but they are too shocking, loathsome and incredible. I will only add that the Old Brewery is but one of hundreds of wretched hovels, where night after night and week after week, the poor, the famishing, the vile and guilty congregate to sleep off the tortures of want or the fumes of liquor. Ah, how little do the affluent, and the well provided for, think of the amount and intensity of the misery that at all times in the city is endured by these wretched ones; and alas, how far short of duty does the church fall in relation to these sufferers in their immediate neighborhoods.

These hovels where poverty and vice huddle together over the same scanty fire and the same basket of broken food, and on the same straw bed, are not merely scenes of wretchedness, they are among the most efficient schools of crime. Here the mind of the goaded, friendless, famishing man utters its deep drawn curse against unpitying society, and resolves upon courses of remorseless, vengeful depravity. Here, especially, and it is this feature of the case we should feel most concerned about, here, I say, childhood and youth is most deeply and thoroughly initiated into all wickedness, familiarized with the most hideous and revolting ideas, and employed in carrying out the well-concocted schemes of thorough-bred criminals. The awful delineations of Eugene Sue's Mysteries of Paris, have been regarded by some as gross and mischievous exaggerations. I do not think so. The counterpart of every adult and and every youthful villain in his mysteries may be found in New York. There can be no doubt of the fact, that young children in large numbers are not only corrupted by the examples of depravity amidst which they live, but are systematically trained to go forth as imposters and thieves, to gather under the guise of childish artlessness and innocence means of living and the of base indulgence to their seniors. Poverty, considered as a cause of suffering, sickness and sorrow, is bad enough, but when we look at it in connection with the vice and crime it engenders, and the awful depravation of morals which its victims are exposed to, when indeed it becomes a fearful calamity, in arrest of which the best judgment and the most earnest efforts of good men should combine.

This corrupting influence of extreme poverty is one of the most active description. The Churches may complain that the influence of religion is feeble, and its progress slow or uncertain, but it is not so with the maddening, debasing influence of grinding want. That gnaws at the heart of virtue night and day, summer and winter everywhere, evermore. The Churches may lament that it has not made a dozen converts in a season, but Pauperism will show its hundreds who by the pressure of want have been changed from simple unfortunates to decided, confirmed criminals. In the lanes and alleys, the purlieus, the Hooks and five Points, the groggeries and Old Breweries of New York, Pauperism has a perpetual revival, and her converts to vice and crime keep company with the hours. What can be done for this *fostering* mass of Pauperism and crime!

Truly Yours, CRITO.

For the Register.

MR. EDITOR,—In the communication I sent you, and which you inserted in the Register of last week, I said nothing of our doings in regard to the Peace Memorial. In themselves they may be of little importance, but as an evidence of the state of feeling in our New England villages on the subject of the Mexican war, they may not be deemed unworthy of public notice, for I see no reason to doubt that a similar state of feeling pervades the great body of the people throughout the Eastern States.

The Memorial of ministers and laymen of the Unitarian denomination received the signatures of between 40 and 50 of the legal voters of my parish; and had any special efforts been made, a much larger number of names might have been obtained.

But our people were not satisfied with this. They wished to have the subject brought before the inhabitants of the town—and an opportunity given to all who chose to memorialize Congress against the further prosecution of the war. Accordingly a meeting was called, and after much discussion a committee was chosen to draft a memorial, which was accepted at an adjourned meeting, and two persons from each school district were appointed to obtain signatures Another memorial, drafted by one of our ladies, was carried round for the women to sign. The papers have not all been returned; but we have met with great and unexpected success—in one district—the central one, which contains the principal village, *eighty-four* names being subscribed to the former, and *one hundred and eight* to the latter memorial. Very few of the women refuse to sign, and many manifest not only a readiness but much enthusiasm on the subject, and seem anxious to show their abhorrence of the war and to do something to put a final period to its horrors.

Some of the men have less faith and of course less zeal in the cause; and some who disapprove of the war, withhold their names, because, as they think, it will do no good, for an obscure country town like this, to attempt to make itself heard in the halls of Congress.

But as I said, our success is unexpectedly great; and I hope that similar efforts will be made by the friends of peace in other towns—and that the united voices of the thousands and tens of thousands, who regard the war with unmitigated abhorrence, will reach the ears and stir up the hearts of our Senators and Representatives in Congress, and constrain them to use the high powers entrusted to them—for terminating at once a war iniquitous in its inception—calamitous in its progress—and whose further continuance every patriot and every Christian must deprecate. A.

For the Register.

ANSWER TO A. H. C.

I did not expect to be called to account for the inaccuracies in what professed to be no more than a familiar letter, containing only the hasty first impression of a new country. Neither had I any fear that an ill opinion could be held of a country where there are such missionaries as our brother Conant, and such villages as Elgin and Geneva. Whatever fault there may be, certainly A. H. C. who tries to mend them, has less reason to be "ashamed" of them, than we in other places who do not.

I proposed to give nothing more than the first crude impression from actual sight or contact, which is in some respects merely a set-off to our picturesque and poetical notion of a new country in general. I must say what I saw and heard, or else the letters would not be what they profess. Any school geography will give better statistics than such a letter, which can possibly tell only what passes under the limited vision of a single eye. For the more accurate information which A. H. C. has given, as to the marshes and "slews" of Chicago prairie, I thank him. But I certainly overstated neither what I heard, nor what I should have supposed from the specimens we saw, even to the "submerging" of considerable portions of the "level region." But allowance should no doubt be made for the loose authority, which is all one can have in such cases.

As to the particulars of crime and outrage, the recounting of them is the highest possible compliment to the good citizens who are so rapidly bringing light out of darkness and order out of chaos. For their date, I cannot answer. Newspapers were urging the need of severer laws against horse-stealing, while I was there; and some instances were told as recent. The worst case was told almost in the words of the clergyman in McHenry county, from whom I heard it; and he gave it to illustrate the nature of the region he had to deal with, and the influence of "Universalism," as he said, in particular districts, which hypothesis I did not think it fair to repeat. It would naturally be understood of past times and border life. Mentioning that Chicago was a "frontier military station" fifteen years ago, I summed up all possible qualifications of what I said, and speaking as I did of our long and unmolested drive across the

prairie, (the occasion of which I should have said, was the founding of a college at Beloit) of the missionaries, and the refined and beneficial results of their labors, of the "pretty and thriving villages," and especially of the unbounded and generous hospitality of the region, I hoped I was doing ample justice. Certainly A. H. C.'s conscience is the last that should be touched by anything I said. J. H. A.

NEW PUBLICATIONS.

MY TEACHER'S NEW YEAR'S PRESENT for 1848.

We are very glad to find that our friend Rev. F. T. Gray has been induced to furnish another little annual for the approaching Holidays. Those little Girls and Boys, who for a year or two past have been presented with this little token of a Pastor's and teachers's affection, will be glad to learn that they are not forgotten amidst the multitude of cares with which the passing year has been filled. We are informed by the publisher, Benjamin H. Greene, 124 Washington St., that the new volume for 1848 will be published this day, and our friends, who wish to present copies to the children connected with their Sunday Schools, can now have the opportunity of examining it. †.

DRAMATIC POEMS. By Harriette Fanning Read. Boston, Wm. Crosby & H. P. Nichols, 1848. pp. 287, 8vo.

This volume is introduced very gracefully and happily by a copy of an autographical note from Mrs. Madison, which is as follows:—

I can pretend to nothing as a critic, dear Miss Reed, but as one who listened to your Play with *deep* interest, I can assure you, that I think very highly of your production, and wish it all success.

Washington, Nov. 19, 1842.

Miss Read's volume contains three dramatic poems or tragedies—Medea; Eminia, a Tale of Florence; The New World, (scene laid in Hayti.) We have read the last—all that time would allow. The emotions of terror and pity which, according to Aristotle, it is the province of tragedy to raise, and to purify the mind by means of them, would surely not slumber under the actual representation of the scenes which Miss R. has described. There is skill and felicity in the drawing of characters, and in the management of the plot, and in the preservation of the unities of the subject. There may not be the majestic sweep, the classic grace, the deep toned thought of Talfourd's "Ion," but there is a good deal of dramatic power and graceful execution, and fine exhibitions of the master passions, especially of love. The publishers have got up the volume in a style that rivals the best annuals, in beauty of printed page, and the binding is also very neat. It will be sought, we doubt not, as a gift for the season, and adorn many a centre table.

NAOMI: OR BOSTON TWO HUNDRED YEARS SINCE. By Eliza Buckminster Lee, Author of the Life of Jean Paul. Boston: Wm. Crosby & H. P. Nichols. 1848. pp. 448. 12mo.

Mrs. Lee states, in her Preface, that she "has endeavored to present the bigoted age, the limited views, the deep provocation, and the stern justice of our forefathers in their dealings with the Quakers; while on the other hand she has concealed the determined perseverance, and the spiritual pride of those illiterate Quaker women who came to this country as much to gain martyrdom as from a sincere desire of martyrdom." "No incident is introduced touching the Quakers that did not actually occur—although none of the actors are fictitious." With such a subject, and such a writer, the book cannot be otherwise than successful. He who takes it up will be introduced to a historical picture gallery in which scenes and events are painted to the imagination much more gloriously than can be presented by pencil to the natural eye.

The reader will both admire the skill of the gifted author and feel that no nation has more marvellous past than our own, young as it is. May the spirit of Naomi be reproduced in many a bosom. "Holding the essential faith of the sensible and constant direction of the spirit of God in man she had added the instruction and the graces of the *full* grown Christian. Humility continued to form the foundation of her character, upon which had been built the beautiful proportions of Christian grace forming an harmonious whole, lovely to look upon, comforting and elevating to those who lived within the shadow of her blessed influence."

SPHERE AND DUTIES OF WOMAN. By Geo. W. Burnap. Second ed. corrected, and enlarged, 1848. From J. Munroe & Co. pp. 326, 12 mo.

Mr. Burnap is a very instructive, interesting Lecturer on this class of subjects, as well as on others. His main staple is practical good sense, which he does not overlay with glittering ornament, but always preserves the becoming—the happy medium between the plain and the gaudy. He would do a service to his "chere amie," or even his "cara sposa," who should place in her hands this beautiful Gift book of the season. The woman whose character is moulded on the principles and in the form here set forth, will be the joy and glory of her home; the worthy object of man's devotion; lovely and beloved.

THE POWER OF ILLUSTRATION, an Element of Success in Preaching and Teaching. By John Dowling, D. D. Pastor of the Berean Baptist Church, New York. L. Colby & Co. 1848. pp. 106, 16 mo.

A good companion to Ware's Hints on Extempore Preaching. Dr. D. tells the following anecdote. Said a preacher, "If you can't keep awake without, when you feel drowsy, why don't you take a pinch of snuff!" "I think," was the shrewd, good-natured reply of one of his hearers, at the close of the service. "I think the snuff should be put into the sermons." We recommend, most cordially, Dr. Dowling's *snuff*. There are but few ministers to whom a pinch of it would not do good. Dr. D. has really furnished a capital little treatise on a most important subject. It does not smell much of the lamp; it is not a polished, elaborate treatise. But it is fresh and bracing, it is racy and lively. In extract on page 1st of our paper to-day will show a pathetic vein. We recommend it as a text-book for the Divinity School at Cambridge.

ME AND GLORY. An Address before the Literary Societies of Amherst College, at their Anniversary, Aug 11, 1847. By Charles Sumner. Boston: William D. Ticknor & Company, 1847— pp 50, 8 vol.

Mr. Sumner's aim is to point out the path to true Fame and Glory, distinguishing between the true and the false, and showing how far they may be allowed to act as motives of conduct. To say that his address is eloquent and classical, and appropriate to the occasion, might be considered some praise. It is all these in a very high degree, and it is more. It is a discourse for the times, and for aye. It is manly; it is weighty with rich thought and sentiment, and it is Christian in the whole tone and spirit of it. We doubt not it will fulfil the orator's hopes, in "connecting itself with the grave and pleasant memories of the occasion" on which it was delivered, and do much to inspire the young student to those "good works" by which he may hope "to attain the height of True Glory." We trust an incidental effect of it will be to show the good of classical learning in which the discourse so abounds, and without which it could not have been written.

PROGRESS OF THE CHRISTIAN LIFE. Being a sequel to the Formation of the Christian Character. THE SILENT PASTOR, or Consolations for the Sick. pp. 188, 16 mo. J. Munroe & Co.

This volume consists of extracts from an English work, by Rev. Dr. Sadler, with the same title, and also from American authors. The initials, J. F. W. W. at the close of the Preface, will be a recommendation to not a few.

CROSBY & NICHOLS will publish in a few days a new volume of sermons, designed to promote the culture of the Religious Affections. It contains sermons from thirty-one different clergymen. Also a translation of Paul's epistle to the Romans, with an introduction and notes, by Rev. Wm. A. Whitewell, of Wilton. N. H.

For the Register.

OBITUARIES.

MRS. REBECCA PARKER.

Died in Boston, Mrs. Rebecca Parker, widow of Chief Justice Parker, aged 73.

The death of this excellent woman is a severe deprivation to her family and friends; but we feel assured, that she has passed to a better country—that though lost to us, she still lives in heaven. In so long a life, she met with many sad vicissitudes; but her faith in the goodness of God, never failed her; she believed that every thing happened in the right way, and at the right time; and went on with unfaltering trust, in the path appointed her, in reliance on a father's care, and sustained by a father's arm.—She has passed to receive her reward, and to join the society of the good of all ages, and of the Master she loved and served on earth. L. G. P.

[From the Taunton Whig.]

MR. HENRY M. ELLIOT.

Died, in Taunton, Dec. 10th, Mr. Henry M. Elliot, aged 29.

The death of this young man deserves more than a passing notice. His loss will be most seriously felt, not only by the few who were bound to him in tender relations, but by the many who knew him as a friend and companion. His rare natural gifts, and his remarkable acquirements for one in his station,—still more, the sincerity and simplicity of his manner and conversation, made him very attractive even to those who knew him but slightly and on the surface. But he had also a singular depth of mind; and the most serious themes were those which his soul loved best to meditate. Religion was to him not merely matter of feeling, but matter of earnest and profound *thought*. Few men could talk so intelligently, or so calmly about the solemn realities of death, immortality, and the judgment. And his life seemed, unlike the lives of most men, to come out from hidden springs. His inward religious experience produced a uniform, even, cheerful temper. He had an unusual self-control. He reflected every thing to principles, and was guided by them. He was one of those rare persons who have wrought out for themselves a *character*. He had learned and thought enough to become superior to all bigotry or narrowness, and he spoke of all parties, sects, and views, in a perfectly candid spirit. Though he had decided opinions, both in politics and religion, he never pressed these upon any one—he reserved them for the intimacy of private friendship. His faith seemed to be not so much a longing as a settled conviction—unmingled with alarm, not founded on terror, but on reason. It made his course in life quiet and even, and gave him a serene and happy death. The impression that will be left on the minds of all who knew him is, that here was one who had prepared himself to die in the highest and truest way;—not by any mere external profession, or any trembling anxiety about the future, but by connecting in his earthly thought and his earthly life the future with the present—the life to come with the life that is.

It is no loss to him to have changed his life below for a life above. But he will be sadly missed here in many places. His nearest friend can hardly spare the love of such a husband or his child the counsels of such a father. The large society of young men in whose fraternal meetings he had long been a beloved associate, will sorrow to lose one so frank, manly, and generous in all his dealings. The smaller gathering of his Christian brethren to whom his presence was a joy, and for whom his good words were always ready, will mourn that they can hear his experience and his instructions no longer. And more than one friend, for whom his rich and various conversation has charmed the hours away, will feel the void that this death has made. May we all keep that higher communion with our departed brother, which shall make him, though absent in the body, still present in the spirit.

GENERAL INTELLIGENCE.

MEXICO AND THE WAR. It does not appear, from recent occurrences, that there is any prospect of an early termination of the war.

Anaya had been appointed President ad interim, though not with the approval of all the States. Some, it appears, are for breaking up the Federal system of government. Anaya is for a continuance of the Federal system. He regards it as the only one which can save them. He says, in his inaugural address;—

"It is the duty of Congress, who also know our necessities, to promulgate such wise laws as the country requires, and to diffuse life and encouragement throughout the Republic. I will be the first to comply with them, striving above all to unite all the private efforts in the grand object, *the salvation of our independence*. For me, all our domestic broils, foolish enmities and dissensions, will be henceforth secondary matters of consideration. My administration will not persecute any class or party; I call upon all without distinction to assemble around the standard of their country."

It is in the highest degree improbable, that a government will be organized, and supported, which will consent to a peace which requires a dismemberment of the Mexican Republic. From our President's Message it seems that our Executive government is determined to consent to peace on no other terms than a large acquisition of Mexican Territory. What the discussions in the Senate and House of Representatives may lead to, we have yet to learn.

MENDELSHON. The celebrated musical composer, whose death was announced by the last arrival from Europe, was born Feb. 3, 1809. His Grandfather was an eminent Hebrew philosopher; his father was a wealthy merchant of Berlin. We are told, that from his earliest youth Felix, Mendelshon Bartholdy was a musician. At eight years of age he is said to have played with marvellous execution and facility. At the age of nine he performed publicly, at Berlin. His first compositions were published in 1824, when he was but fifteen. He was attacked by apoplexy Oct. 5th. He survived till Nov. 4th. He died at the age of 39.

Copy of a Letter from Hon. John G. Palfrey to Hon. R. C. Winthrop, dated

56 COLEMAN'S, WASHINGTON, Dec. 5, 1847.

DEAR SIR:—It would give me pleasure to aid by my vote in placing you in the chair of the House of Representatives. But I have no personal hopes or fears to dictate my course in the matter, and the great consideration for me must be that of the policy which the Speaker will impress on the action of the House.

Not to trouble you with suggestions as to subordinate points, there are some leading questions on which it may be presumed that you have a settled purpose. May I respectfully inquire whether, if elected Speaker, it is your intention:

So to constitute the Committees of Foreign Relations and of Ways and Means as to arrest the existing war:

So to constitute the Committee on the Territories as to obstruct the legal establishment of Slavery within any Territory:

So to constitute the Committee on the Judiciary as to favor the repeal of the law of Febuary 12, '93, which denies trial by Jury to persons charged with being Slaves; to give a fair and favorable consideration to the question of the repeal of those Acts of Congress which now sustain Slavery in this District, and to further such measures as may be in the power of Congress to remedy the grievances of which Massachusetts complains at the hands of South Carolina, in respect to ill treatment of her citizens.

I should feel much obliged to you for a reply at your earliest convenience, and I should be happy to be permitted to communicate it, or its substance, to some gentlemen who entertain similar views to mine, on this class of questions.

I am, dear sir,
With great personal esteem,
Your friend and servant,
JOHN G. PALFREY.

Mr. Winthrop to Mr. Palfrey.

WASHINGTON, COLEMAN'S HOTEL, Dec. 5, 1847.

DEAR SIR:—Your letter of to-day has this moment been handed to me.

I am greatly obliged by the disposition you express "to aid in placing me in the chair of the House of Representatives." But I must be perfectly candid in saying to you, that if I am to occupy that chair, I must go into it without pledges of any sort.

I have not sought the place. I have solicited no man's vote. At a meeting of the Whig members of the House, last evening, (at which, however, I believe you were not present,) I was formally nominated as the Whig candidate for Speaker, and I have accepted the nomination.

But I have uniformly said to all who have inquired of me, that my policy in organizing the House must be sought for in my general conduct and character as a public man.

I have been for seven years a member of Congress from our common State of Massachusetts. My votes are on record. My speeches are in print. If they have not been such as to inspire confidence in my course, nothing that I could get up for the occasion, in the shape of pledges or declarations of purpose, ought to do so.

Still less could I feel it consistent with my own honor, after having received and accepted a general nomination, and just on the eve of the general election, to frame answers to specific questions, like those which you have proposed, to be shown to a few gentlemen, as you suggest, and to be withheld from the great body of the Whigs.

Deeply, therefore, as I should regret to lose the distinction which the Whigs of Congress have offered to me, and through me to New England, for the want of a Massachusetts vote, I must respectfully decline any more direct reply to the interrogatories which your letter contains.

I remain, with every sentiment of personal esteem, your friend and servant,
R. C. WINTHROP.

Hon. JOHN G. PALFREY, &c, &c.

REMARKABLE WEATHER.—The Salem Register, in respect to the mild temperature of the weather, for the past few weeks, that the thermometer, on Saturday, indicated one degree lips were up an inch and a half; the trees were budding, some peach trees have blossomed, and dandelion flowers have been seen in the fields.

MONEY RESTORED:—John Brooks, Esq., of Princeton, dropped his pocket-book, containing $400, at the Worcester Depot, in Sept. last. The pocketbook and all the money were restored to him, a few weeks since, by a Catholic priest, who received it at the confessional, from an Irishman, who picked it up at the depot.

The Friends of Temperance, at a large meeting in Faneuil hall, passed the following resolution:

Resolved, That the friends of temperance in Boston, learning with much pleasure that it is the intention of the Rev. Father Mathew to visit America in the Spring, do respectfully invite him to this city, to meet in Faneuil Hall, the cradle of liberty, to hear from his own lips the great truths he has so successfully given in his own native country.

THE DEAD SEA EXPEDITION.—The New York Courier, in some remarks on the exploration of the Dead Sea, about to be undertaken by order of the U. S. government, says:

"The U. S. store ship Supply, being bound to the Mediterranean with stores, is to be employed under Lieut. Lynch, as her commander, with Lieut. Dale, who will be more specially charged with the scientific reconnoisance.

"To effect the exploration of the Dead Sea, they will, it is presumed, land at Acre, and thence direct their operations across the ancient plains of Jericho, and the point of research, carefully levelling the intermediate route, in order to determine first of all the relative altitude between the two seas. Amply provided with instruments—having metal boats of light construction, and all the means and appliances for surveying and sounding—we may justly anticipate from this expedition accurate information on points heretofore wholly conjectural, yet invested with deep interest.

"It is one of the peculiarities of the water of the Dead Sea that, although so dense and bituminous, it is exceedingly translucent."

(This vessel has already sailed.)

WHIPPLE'S DAGUERREOTYPES. Those who have visited Mr. Whipple's Rooms, will readily assent to the tenth of the following account by the Salem Gazette, of a visit to these Rooms, at 96 Washington Street.

"On entering the exhibition room," says the writer, "we were agreeably surprised to find one of the largest and most splendid collection of these pictures, our eyes ever beheld; and all finely arranged in good taste and order. We recognized at a glance, pictures true as life, of several intimate acquaintances, and many well known and highly distinguished personages. But we were more particularly and forcibly struck with the beauty and execution, (not as daguerreotypes merely,) of the large family circles and other groups, which were set in the most admirable taste, and displayed great skill in the composition and arrangement of the lights and shades.

Among them are Governor Briggs and his Council, twelve figures in all; representing them at their deliberations in the Council Chamber. It is excellent; and they pay Mr. Whipple quite a compliment by sitting for it at his rooms. Next at the President and Directors of the Massachusetts Charitable Mechanic Association, containing twelve figures on a plate about twelve inches square, in which the artist has more particularly excelled.

The room in which Mr. Whipple operates, is sixty feet by forty-three, giving ample space for using the largest and most improved instruments, with no lack of the true light of the heavens, coming through a window 15 feet square.

We think, that if it was generally known that *such pictures* could be produced, and at comparatively so little expense, (for we think his prices very reasonable) there are few families who would rest satisfied until the images of their circle were indelibly impressed by nature herself, with the skill of such an artist, upon the pure silver plate, there permanently to remain, a lasting satisfaction and consolation to each individual of the circle.

CONGRESS. Nothing very important has yet transpired in Congress. In the Senate Mr. Calhoun has submitted the following resolutions, relative to the policy recommended by the President, of annexing Mexican territory to our country, in which it will be seen, he takes decided ground against that policy.

Resolved, That, to conquer Mexico and to hold it, either as a province or to incorporate it in our Union, would be inconsistent with the avowed object for which the war has been prosecuted; a departure from the settled policy of the Government, in conflict with its character and genius, and, in the end, subversive of our free and popular institution.

Resolved, That no line of policy in the further prosecution of the war should be adopted which may lead to consequences so disastrous.

January 4th was fixed as the day for the consideration of these resolutions. In discussions in regard to the day Mr. Allen inquired whether Mr. Calhoun "intended to deny the right or propriety of taking territory for indemnity. Mr. Calhoun replied that his objects were merely to guard against the result into which we were hurrying ourselves inconsiderately—a result which might throw into our hands the whole nine or ten millions of Mexican people. After destroying their nationality he thought it important we should know before we went farther what our true object was in reference to the subjugation of territory."

In the House, the most important discussion was on a Message of the President in relation to the subject of Commerce and internal improvements, being a kind of discussion of the River and Harbor Hill of the last session, which was defeated by him.

CAPE OF GOOD HOPE. The news from the Cape is to Oct. 12th. The Kaffer war is yet unfinished. The English troops march backwards and forwards, but the enemy keep out of their reach in the mountains.

Rev. Mr. Van Lennep, missionary of the American Board in Turkey, in a letter to the Tract Society, respecting the state of things at the East says—

"When I was lately in Antab, in Syria, where, as you have probably heard ere this, God is carrying on a great work in the evangelization of the Armenians, my mind was often filled with astonishment, in reflecting on the ways of that Holy One whom we serve. There in a population of fourteen hundred Armenian houses, you find more than one half of the people ready to leave the superstitions of their ancestors, and firmly convinced that in the gospel alone is the way of salvation, and that way of salvation they are yet ignorant of!

The work among the Armenians is obtaining, from one month to another, an extent which reproves the feebleness of my faith. If you take a map of Turkey, and run over the principle cities of European and Asiatic Turkey and Syria, that is, the places where Armenians may be found, you can scarcely utter one name without my being able to tell you, There too, God has some people. A missionary cannot go to any town of importance, with out some one coming to him and saying, "I am an Evangelical Armenian."

☞ DEATH OF REV. DR. CODMAN. It becomes our painful duty to announce the death of Rev. Dr. Codman, of Dorchester, who expired at about 2 o'clock this morning, (23d inst.) at the age of 65 years, and after a ministry in Dorchester of over 39 years.—the funeral services will be attended on Monday afternoon, 1 o'clock, in the meeting house so long occupied by Dr. Codman. Dr. Storrs, of Braintree, is expected to preach on the occasion. [Traveller.

THE AMERICAN UNITARIAN ASSOCIATION. We are happy to be able to state, that the effort to obtain Rev. F. W. Holland, of Rochester, N. Y., as Secretary of the American Unitarian Association, has been successful, and that he will enter upon his duties on the 1st of January next. Rev. Mr. Briggs will be retained in the performance of what hitherto has occupied no small portion of his time—viz.; the *home* duties of the office. The following from the Rochester Daily American of last Monday, is a just tribute to Mr. Holland, and to his eminent qualifications for the field of labor which he is about to enter.

The Rev. Mr. Holland, yesterday, gave notice to his congregation, that he had accepted the appointment, which had so long been urged upon him, to become the Secretary of the American Unitarian Association at Boston. He enters upon his office on the 1st of January. His new duties will require great activity and labor, in visiting the churches of the denomination.

He is fully competent to the task. His perseverance and industry know no bounds, while his talents fit him for this vocation. Since he has been among us he has taken much interest in all the philanthropic and charitable measures of the day. Probably no man in the city has had more at heart the poor in our vicinity. Blessed with the gift of a liberal fortune, he has shared much of it with the destitute. We deeply regret the removal of such a man from among us.

☞ The Fourteenth National Anti-Slavery Bazaar, at Faneuil Hall, will open on Tuesday, Dec. 21st, and close on New Year's Night. So inexhaustible is the variety of the beautiful articles received from England, Scotland, Ireland, France, China, and all parts of the United States, that this advertisement mentions only such as are unique, and to be obtained nowhere else.

Among these are EDINBURGH Tartan and Plaid SHAWLS and SCARFS, of the largest sizes, and of a quality never imported; Lace-knit Window Curtains; Bust of O'Connell; the richest silk patchwork Siesta Shawls, Hassocks, Table Covers, and Sofa Cushions; collections of Pressed Plants and Flowers; Mosses and Lichens; the newest style papier mache Writing Desks, Jewel Boxes, Blotting Books, Pen Trays, Drawing room and Boudoir Door Plates, Card Receivers, Tea Trays, inlaid with mâere and gilded; Free Trade Table-Linen—the gift of the Anti-Slavery Society of which MRS CORDEN is President; Fine Linen Damask Aprons; wrought Silk and Satin Aprons, of the utmost beauty; Babies' shawls, Hoods, Cloaks and Frocks, of Braided Thibet; in splendid colors and materials; Men's Bronzes; De la Rue's Paper and Envelopes; cream-laid, ivory, vellum, water-lined, ultramarine and carmine-edged, initial-stamped, letter, note, diamond and queen's size.

Oil Paintings, Landscapes in carsotype; Pencil Sketches; Water Color Drawings, the gift of Lady Byron and Miss Pease; fine Engravings; rare Autographs; old Books; splendid Tapestries.

Magnificent editions of French and English Works; Becherelle's Dictionnaire Universelle—a scarce and valuable work, not now to be procured, even in Paris; fine editions of Works of Fenelon, Massillon, Bernard in St Pierre, Jules Janin, Eugene Sue, with 100 engravings each; Children's French Books; Gell's Pompeii, Turner's Architectural Tour in Normandy, Hope's Grecian costumes; Reines de France, Bretagne, Isabelle d'Angouleme, Mathilde splendidly bound; Sevres Statuettes, Inkstands and Ringstands; Dolleys of Perforated Tissue, of exquisite delicacy, for porcelain dessert-services; Lampshades and Port-Bouquets, of the same; Book and Carriage Cushions; Port-Chapeau; an article of use and ornament for a hall of entrance; Model of the Edhystone Light; Gentleman's Dressing Gown and Lady's magnificent Satin Cloak, from Paris, Spar Candlesticks, &c., &c.

THE LIBERTY BELL, containing articles from Elizabeth Barrett Browning, H. C. Wright, H. Martineau, W. L. Garrison, F. Douglass, the Count Holinski, and others, will be found at the book table on the platform to the right of the rostrum.

Addresses may be expected on every evening after the 21st, 22d and 23d, from persons of distinguished eloquence.

Maria Weston Chapman,	Louisa Loring,
Eliza Lee Follen,	Ann T. Greene Phillips,
Mary May,	Henrietta Sargent,
Susan C. Cabot,	Eliza F. Meriam,
Frances Mary Robbins,	Sarah B. Shaw,
Helen E. Garrison,	Sarah S. Russell.

dec25

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, when the weather is not stormy, for public worship, to be conducted by clergymen in the city and vicinity.

☞ DR PUTNAM of Roxbury will officiate *tomorrow* Evening, Dec. 26th.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. dec25

☞ ANNUAL MEETING OF THE TEMPORARY HOME. The Annual Meeting of the Temporary Home for the Destitute, will be held at the Home, No. 26 Albany Street, near the United States Hotel, on Monday, Dec. 27, at 7 o'clock, P. M. All subscribers to the Home are invited to be present.
dec25 WM. E. CHANNING, Sec'y.

☞ REV. C. E. SPEAR, will preach in the Unitarian Church in Nashua, next Sabbath on Prison Reform—and in the Universalist Church in the afternoon on Capital Punishment. dec25

☞ The REV. J. I. T. COOLIDGE, will preach at the Church in Hollis Street, on Sunday, 26th of December. dec25

MARRIAGES.

In this city, by Rev Dr Lowell, on the 16th inst, Mr C. Loring Cunningham to Miss Clementina Trufant.

In Roxbury, 15th by Rev Dr Putnam, Dr Joseph Kittredge, of Andover, to Henrietta Frances, daughter of George Watson, Esq., of R.

On the evening of Dec. 21st, by Rev David Fosdick, Mr Joseph Baxter to Miss Sarah E. Dudley, both of Boston. Also, same evening, by the same, at West Cambridge, Mr Geo. Prentiss, Jr., of West Cambridge, to Miss Mary M. Cook of Boston.

In Philadelphia, on Monday last, by Rev J. I. T. Sargent, Dr James M. Schley of Savannah, Ga., to Miss Maraine A. Sullivan, daughter of the late Hon Wm Sullivan.

DEATHS.

In Baltimore, 7th inst, Mr Henry Lee Livermore, 36, eldest son of S. K. Livermore, Esq., of Milford, N. H.

In Charlestown, 17th inst, Mrs Elizabeth S. Gray, 47.

In Bolton, Dec. 1st, Maj Jonas Houghton, 87.

TO DRUGGISTS AND DEALERS IN MEDICINE. DR. WISTAR'S BALSAM OF WILD CHERRY. The celebrated and infallible remedy for the cure of Consumption, Asthma, and Liver Complaint, was discovered some six or seven years ago, in the city of Philadelphia, the residence of one of the most distinguished physicians that ever lived. Since that time it has, by its own merits, been rapidly, surely, and safely working its way through the opposition of quacks and counterfeiters, until, by its true value, and intrinsic excellence, it has gained for itself a most enviable popularity, and established itself in the confidence of an intelligent and enlightened public from one end of the continent to the other. The testimony of thousands who have been relieved and cured by this valuable article, will show that it stands unrivalled—at the head of all other medicines for the cure of diseases for which it is recommended. The genuine Dr. Wistar's Balsam of Wild Cherry is now for sale by duly appointed agents, and all respectable dealers in medicine, in all large cities and all important towns throughout the United States, Canadas, and British provinces.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. dec22

REMOVAL.

THE Subscribers have removed to the Spacious Warehouse,

No. 168 WASHINGTON-STREET,

nearly opposite their former stand, and will have constantly on hand a large stock of

COTTON GOODS,

Shirtings, Sheeting, Tickings, Cambrics, Silecies, Checks, Denims, Drillings, Jeans, Batting, Wadding, Wick Yarn, Lamp Wicks.

LINENS AND WOOLLENS,

comprising Shirtings, Sheetings, Lawns, Linen Cambrics and Handkerchiefs, Diapers, Damask Table Covers, Crash Burlaps, Flannels, Cassimeres, Stuffs for Boys' Clothes, Wool Frocking, Wool Wadding.

HOSIERY, GLOVES, SHIRTS AND DRAWERS,

For Women, Men, Boys and Girls; of Silk, Cotton Linen, Merino, Worsted and Woollen.

KNITTING YARNS,

Woollen, Worsted, Merino, Cotton and Linen, all colors and qualities.

LINEN AND COTTON THREADS, &c.

Marshall & Co.'s Patent Linen Thread, Linen Thread on Spools; Taylor's, Geary's, Coats' & Findley's Spool Cotton, White and Colored; Skein Cotton; Shoe Cotton; Sewing and Sadlers' Silk and Twist, all colors; Marking and Embroidering Cotton; Linen Floss, &c., &c.

SUNDRIES AND SMALL WARES.

London Windsor Soap; London and American Pins; R. Hemming & Son's genuine Needles and Knitting Pins; Warren & Brooks do; Buttons, in great variety; Combs; Tapes and Bobbins of all kinds; Cauloons, Taffeta; Satin and Velvet Ribbons; Black and Colored Silk Braids and Cords; Curtain Tassels, Cords and Fringes; Furniture, Bedrick, Carpet, Quality, Flannel and other Bindings, &c., &c., &c.

From our Long experience in business, we flatter ourselves that we shall exhibit as good articles at as reasonable prices as any house in this city or the United States.

Our friends and the public are invited to examine our stock by WHOLESALE in the CHAMBERS, at RETAIL on the LOWER FLOOR.

SHOREY & CO.

Boston, Dec. 25, 1847. 1is2o

IMPORTANT NOTICE.
FURS! FURS!

IN consequence of the warm weather continuing so late in the season, I have determined to MARK DOWN my *extensive stock* of

RICH AND VALUABLE FUR GOODS,

at such prices as will be an inducement for individuals to make purchases, even if they were sure of not having occasion to use them till another year.

My assortment is made up of as large a variety as can be found in New England—from the child's muff at 25 cents, to the richest Sable at $200.

As it is impossible to enumerate the kinds, qualities and prices, you are invited to examine this immense stock, at Wholesale and Retail. Also, the usual variety of HATS AND CAPS—*Ladies'* Drab, Blue and Pearl *Beaver Bonnets*—a new and very desirable article.

Store and Chambers, 173 Washington Street, Boston. W. M. SHUTE.

dec25 3wis

LITTELL'S LIVING AGE, No. 189. Price 12½ cents.

1. Blackwood's Voyage and Survey.
2. The Ruse de Guerre.
3. British Army at Washington, etc.
4. Dr Chalmers' Daily Scripture Readings.
5. Notes on the Dead Sea.
6. Contreras—Confidence in Officers.
7. Seduction and its Checks.
8. Pacification of Ireland.
9. The West Indian Colonies, &c., &c., &c.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis dec25

MY TEACHER'S NEW YEAR'S PRESENT, for 1848.

This day published by BENJAMIN H. GREENE, 124 Washington street, "My Teacher's New Year's Present," for 1848—by Rev F. T. Gray. dec25

JUVENILE BOOKS. A large assortment of Juvenile Books. For sale at low prices at SIMPKINS'S, Book and Stationery Store, 94 Washington street. dec25

E. P. PEABODY has just received the remnant of the Second Edition of "STUDIES IN RELIGION," and offers them for sale. This much esteemed work is particularly adapted for a gift to young and old at this season. Price 50 cents. is3t dec25

BOOKS AT REDUCED PRICES. Library Books for Sabbath and Week Day Schools, in extensive variety, are for sale chiefly at greatly reduced prices, at JAMES LORING'S Bookstore, 132 Washington street. Also, a great variety of Theological and Miscellaneous Works at a great discount. dec25

MR. WATERSTON'S DEDICATION SERMON. The True Position of the Church, in relation to the Age. A Discourse delivered at the Dedication of the Church of the Saviour, Nov. 30, 1847—by the Pastor, R. C. Waterston. Price 12½ cents. Just published by

CROSBY & NICHOLS,
dec25 is3t 111 Washington st.

GENTLEMEN'S FURNISHING STORE!

FREDERICK A. GUSHEE, (late a Salesman at Darwin Chaffin's,) has taken the new Granite Store, 263 Washington St., third door north of Winter st., where may be found the RICHEST AND BEST assortment of GENTLEMEN'S FURNISHING GOODS in the city.

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